THE

PULPIT TREASURY.

AN EVANGELICAL MONTHLY.

VOL. I. NEW YORK, OCTOBER, 1883. NO. 6.

Sermons

IMMORTALITY.

BY PHILIP SCHAFF, D.D., LL.D., BALDWIN PROFESSOR OF SACRED LITERATURE, UNION THEOLOGICAL SEMINARY, N. Y., AND CHAIRMAN OF THE AMERICAN COMMITTEE ON BIBLE REVISION.

Because I live ye shall live also.—JOHN xiv., 19.

LIFE, death, eternity—how vast, how deep, how solemn these three words, so familiar to us all! Who can measure, who can fathom their meaning? In the midst of life we are surrounded by death and confronted by eternity with its boundless prospects of weal and woe. Life on earth ends in death, and death is but the dark door to another life which has no end. Astronomy cannot tell whether this visible universe has boundaries or not, and what lies beyond. Theology cannot determine the locality of that invisible universe from which no traveller returns, nor the direction and length of that lonely passage which carries the disembodied spirit from its present to its future abode. But this we do know—and it is enough for our comfort—that in our Father's house are many mansions, and that our Saviour has prepared a place for all His disciples. There is an abundance of room for all even within the limits of this universe, and for aught we know, the spirit world may be very near and round about us. There are exalted moments in our life when we see the heavens open and the angels of God descending and ascending. Life is a mystery, a glorious mystery with a heaven beyond, but a terrible mystery with annihilation or endless punishment in prospect.

The immortality of the soul is a universal instinct and desire of the

human race. Like the idea of God, it is implanted in our intellectual and moral constitution. We cannot think backward without reaching an ultimate cause which has no beginning; we cannot think forward without arriving at a result which has no ending. God and eternity precede time and succeed time, and time itself is filled with both. We cannot conceive that a wise Creator should make man in His own image and endow him with the highest faculties without ordaining him for endless existence. He cannot intend the head of His creatures, the master-piece of His hand, to perish like the brute. He cannot allow virtue to suffer and iniquity to flourish without some future adjustment which will give to every one his due and restore the harmony of character and condition. It seems impossible that a rational being filled with infinite longings and capable of endless progress should be suddenly cut off in the beginning of its career, "like the empty fabric of a vision leaving no wreck behind." It seems impossible that the mind, which proves its independence of the body and matures in strength while the body declines, should be dissolved with its material tent. No husband can close the eyes of a beloved wife, no parent can commit a child to the cold grave, no friend can bid farewell to a bosom friend, without the ardent wish of the recovery of the loss and a meeting again in a better world, where tears of parting are unknown. Every consideration of God's goodness, love and justice, of man's capacities, desires and hopes, and of surrounding nature, with its perennial renovations of seasons and transformations of death itself into new forms of life, forces upon us the belief in the immortality of the human soul.

But after all, philosophy and science can lead us only to the probability of immortality, and there is a vast step from probability to certainty. The starry heavens above and the moral law within may well have filled the great philosopher of the last century with ever-growing reverence and awe; but beyond the starry heavens and behind the moral law lie the sublimer regions of faith, which fill us with deeper reverence and which alone can give us solid comfort in life and in death.

Another profound and keen thinker of the nineteenth century, who had mastered all the systems from Plato to Kant, when he stood at the open grave of his only child, could find no comfort in any philosophical argument, but only in the all-powerful prayer of Christ, "Father, I will that they also whom Thou hast given me be with me where I am" (John xvii., 26); and in the assurance of His beloved disciple, "It doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him, for we shall see Him as He is" (John iii., 2). Supported by these firm assurances, he said, and trusting therein my child's immortal life, I repeat from my heart the words of Holy Writ, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord!" (Job i., 21.)

Faith in Christ who can never die, who is the conqueror of death and the prince of life, gives us the best security for our immortality. In union with Christ the future life is an immortality of bliss; out of Christ it is an immortality of woe.

Let us glance, first, at the notions which prevailed among the heathen and Jews on this subject before the advent of our Lord, that we may see the difference.

1. The heathen ideas of the future life were vague and confused. The Hindoos, Babylonians, and Egyptians had a lively sense of immortality, but mixed with the notion of endless migrations and transformations through various forms of vegetable and animal life. The Buddhists, starting from the idea that existence is want, and want is suffering, make it the chief end of man to escape such migrations, and by various mortifications to prepare for annihilation or absorption in the unconscious dream-life of Nirwana. The popular belief among the ancient Greeks and Romans was that man passes after death into the Underworld, the Greek *Hades*, the Roman *Orcus*. According to Homer, Hades is a dark abode in the interior of the earth, with an entrance at the western extremity of the ocean, where the rays of the sun do not penetrate. Charon carries the dead over the stream; Acheron and the three-headed dog Cerberus watch the entrance and allow none to pass out. There the spirits exist in a disembodied state and lead a shadowy dream-life. A vague distinction was made between two regions in Hades, an Elysium (also "the Islands of the Blessed") for the good, and Tartarus for the bad.

Socrates, Plato, Cicero, Seneca, and Plutarch rose highest among the ancient philosophers in their views of the future life, but they reached only to belief in its probability, not in its certainty. Socrates, after he was condemned to death, said to his judges: "Death is either an eternal sleep or a transition to a new life; but in neither case is it an evil;" and he drank with playful irony the fatal hemlock. Plato, viewing the human soul as a portion of the eternal, infinite, all-pervading Deity, believed in its pre-existence before this present life, and thus had a strong ground of hope for its continuance after death. All the souls pass into the spirit world, the righteous into the abodes of bliss, where they live forever in a disembodied state, the wicked into Tartarus for punishment and purification, and the incorrigibly bad for eternal punishment. Plutarch, the purest and noblest among the Platonists, thought that immortality was inseparably connected with belief in an all-ruling Providence, and looked to the life beyond as promising a higher knowledge of and closer conformity to God, but only for those few who are here purified by virtue and piety. In such rare cases departure might be called an ascent to the stars, to heaven, to the gods, rather than a descent to Hades. At the death of his daughter, he comforted his wife with the hope in the blissful state of infants who die in infancy. Cicero reflects in classical language "the ignorance, the errors, and the uncertainty of the ancient philosophers with regard to the immortality of the soul." Though strongly leaning to a positive view, he yet found it no superfluous task to quiet the fear of death in case the soul should perish with the body. The Stoics believed only in a limited immortality, or denied it altogether, and justified suicide when life became unendurable. The great men of Greece

and Rome were not influenced by the idea of a future world as a motive of action. During the debate on the punishment of Catiline and his fellow-conspirators, Julius Caesar openly declared in the Roman Senate that death dissolves all the ills of mortality, and is the boundary of existence beyond which there is no more care nor joy, no more punishment for sin, nor any reward for virtue. The younger Cato, the model Stoic, agreed with Caesar; yet before he made an end to his life at Utica he read Plato's *Phædon.* Seneca once dreamed of immortality, and almost approached the Christian hope of the birth-day of eternity, if we are to trust his rhetoric, but afterwards he awoke from the beautiful dream and committed suicide. Marcus Aurelius, in sad resignation, bids nature, "Give what thou wilt, and take back what thou wilt."

Yet the scepticism of the educated and half-educated could not extinguish the popular belief in immortality. The number of cheerless and hopeless materialistic epitaphs is very small as compared with the many thousands which reveal no such doubt, or express belief in some kind of existence beyond the grave.

Of a resurrection of the body the Greeks and Romans had no conception, except in the form of shades and spectral outlines, which were supposed to surround the disembodied spirits, and to make them to some degree recognizable. Heathen philosophers like Celsus ridiculed the resurrection of the body as useless, absurd and impossible.

2. The Jewish doctrine is far in advance of heathen notions and conjectures, but presents different phases of development.

The Mosaic writings are remarkably silent about the future life, and emphasize the present rather than future consequences of the observance or non-observance of the law (because it has a civil or political as well as spiritual import); and hence the Sadducees denied the resurrection (perhaps also the immortality of the soul). The Pentateuch contains, however, some remote and significant hints of immortality, as in the tree of life with its symbolic import; in the mysterious translation of Enoch as a reward for his piety; in the prohibition of necromancy; in the patriarchal phrase for dying, "to be gathered to his fathers," or "to his people;" and in the self-designation of Jehovah as "the God of Abraham, Isaac and Jacob," which implies their immortality, since "God is not a God of the dead, but of the living." What has an eternal meaning for God must itself be eternal.

In the latter writings of the Old Testament, especially during and after the exile, the doctrine of immortality and resurrection comes out plainly. Daniel's vision reaches out even to the final resurrection of "many of them that sleep in the dust of the earth to everlasting life," and of "some to shame and everlasting contempt," and prophesies that "they that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

But before Christ, who first revealed true life, the Hebrew Sheol, the general receptacle of departing souls, remained, like the Greek Hades, a dark

and dreary abode, and is so described in the Old Testament. Cases like Enoch's translation and Elijah's ascent are altogether unique and exceptional, and imply the meaning that death is not necessarily the transition to another life.

3. The Christian doctrine of the future life differs from the heathen, and to a less extent also from the Jewish, in the following important points:

First, it gives to the belief in a future state the absolute certainty of divine revelation, sealed by the fact of Christ's resurrection, and thereby imparts to the present life an immeasurable importance, involving endless issues.

In the next place, it connects the resurrection of the body with the immortality of the soul, and thus saves the whole individuality of man from destruction.

Moreover, Christianity views death as the punishment of sin, and therefore as something terrible, from which nature shrinks. But its terror has been broken, and its sting extracted by Christ.

And finally, Christianity qualifies the idea of a future state by the doctrine of sin and redemption, and thus makes it to the believer a state of absolute holiness and happiness; to the impenitent sinner a state of absolute misery. Death and immortality are a blessing to the one, but a terror to the other; the former can hail them with joy; the latter has reason to tremble. The Bible inseparably connects the future life with the general judgment, which determines the ultimate fate of all men according to their works done in this earthly life.

To the Christian this present life is simply a pilgrimage to a better country and to a city whose builder and maker is God. Every day he moves his tent nearer his true home. His citizenship is in heaven, his thoughts, his hopes, his aspirations, are heavenly. This unworldliness or heavenly-mindedness, far from disqualifying him for the duties of earth, makes him more faithful and conscientious in his calling; for he remembers that he must render an account for every word and deed at a bar of God's judgment. Yea, in proportion as he is heavenly-minded and follows the example of his Lord and Saviour, he brings heaven down to earth and lifts earth up to heaven, and infuses the purity and happiness of heaven into his heart and home. Faith unites us to Christ, who is life itself in its truest, fullest conception; life in God, life eternal. United with Christ, we live indeed, shedding round about us the rays of His purity, goodness, love and peace. Death has lost its terror; it is but a short slumber from which we shall awake in His likeness and enjoy what eye has not seen, nor ear heard, nor ever entered the imagination of man. "Because I live, ye shall live also."

"Do Thou Thy benediction give
On all who teach, on all who learn,
That all the Church may holier live,
And every lamp more brightly burn."

JOHN ARMSTRONG.

PAUL'S WONDERFUL PRAYER.*

OPENING SERMON AT CAMP MEETING, OCEAN GROVE, N. J.,

August 21st, 1883.

By Matthew Simpson, D.D., LL.D., Bishop of Methodist Episcopal Church.

That ye may be filled with all the fulness of God.—Eph. iii., 19.

There are some passages in God's Word which are sermons in themselves. And if this part of the Apostle's prayer can be made to apply in our thoughts, in our hearts, not only during this hour of worship, but through our coming lives, the text alone will be a most blessed inspiration.

I. I remark, in the first place, that whatever is meant by this, "That ye may be filled with all the fulness of God," it is a something which was within the possibilities of all the members of the Church. It is not one of those passages spoken for special individuals. It is true it was the prayer offered by the Apostle for the Church of the Ephesians. In it he says: "That ye may be able to comprehend with all saints what is the length and the breadth and the depth and the height, and to know the love of God," etc., showing that what he desired was something possible for all saints. Now, is there anything to show that it was confined to the people of that age or the people of that land? It is for all people of God everywhere, and the possibility of it is shown in the fact that the Apostles prayed for its attainment, guided by the Holy Spirit. He prayed for what was possible; He would ask for nothing impossible, specially when guided by the Holy Spirit. We are here assured that it was something the Church might attain. Hence when he says, "Might be filled with all the fulness of God," it is to get something designed for you and me; something which all of us may be privileged to attain.

II. In the second place, there is no intimation that whatever this is, it was to be limited in its attainment to the period of death or any future period. The Apostle prayed the Church might enjoy it then, and he follows this prayer with some directions with regard to their conduct and their duty, showing that he expected the attainment of these blessings, so that the Church might direct and employ them for the benefit of others.

I assume in the announcement of this Service and of this Camp Meeting we are here as believers in the Lord Jesus Christ; that all of us here this morning are either practically or theoretically trying to be Christians; that we believe in God the Father, in His Son Jesus Christ, and in the Holy

*Phonographically reported for The Pulpit Treasury.

Ghost. We are here, I trust, for the purpose of invoking the aid of the Holy Spirit that we may better understand God's Word ; that we may know how more wisely to conduct ourselves through coming life ; that we may attain more perfectly the mind that is in Jesus Christ ; that we may learn how to be more useful in time, and to go and bring our fellow men to the Saviour. I shall assume these matters as facts, and hence shall not trouble myself with any question touching the genuineness or the divine authority of this declaration, but simply assume it is the word of God, through the Apostle, directed to us all ; and that the prayer which the Apostle offered is *for us*, that is, " That we might be filled with all the fulness of God."

There are some passages which almost stagger us by their greatness ; almost overwhelm us by the immensity they contain. They are so full of heavenly meaning, they promise so much, that we are scarcely willing to believe the words to be true declarations. To think for a moment that you and I may be filled with God, filled with the divine in some way, may be partakers of the divine nature, is staggering ; yet we so full of mistakes all our lives, so full of infirmities, on whose memories rest so many thoughts of errors and transgressions, even we can be filled so that we shall be like Christ. Filled with the fulness of God—with *all* the fulness of God. Can anything in our conception be higher, grander? Is it possible this morning you and I might be filled with all the fulness of God ? If it be possible it were worth everything to come to this Camp Meeting to have it accomplished. If we can just keep filled with this blessed something, if the Holy Spirit will aid us to get a comprehension of this vast subject in our minds, so that we may be able to climb up but a little way towards this mountain of glory and get a transfiguration, it is worth a visit here—worth all the services of this Camp Meeting—if we are only made to realize this blessed prayer and " Be filled with all the fulness of God."

I remark the Apostle seemed to have a very peculiar affection for the Church at Ephesus. The Epistle all through is one of the sublimest compositions within the lids of the whole Bible. He had fought, after the manner of men, with beasts at Ephesus. His ministry more than usual elicited opposition. The Gospel came in contact face to face with idolatry in a remarkable manner. Ephesus was one of the great ports of Asia Minor. Across its harbor and in its shrines were momentoes of the Gods among them. The image of Diana they said fell from Jupiter out of Heaven. Many workmen made money by selling shrines to visitors who came there. Paul preached against the worship of idols, and called them to worship the true God. As he preached men were converted ; they renounced idolatry; there was not the same demand for these shrines that there had been, and the workmen, led by Demetrius, raised an excitement, charging the Apostle with subverting not only their religion, but the prosperity of the city, by destroying the trade of the great city. They rushed together to destroy him, but not finding him they spent their wrath upon others. Still, after the manner of men, he fought with beasts at Ephesus ; was pressed beyond measure,

beyond strength. "I protest I die daily." Now for these people among whom he worked, partners in dangers, sharers in conflict, he seemed to have a peculiar affection. He remembered those days of toil and peril, and prays for Heaven's richest blessing upon them. He has heard they are steadfast in their trials and he rejoices in their faith, and is comforted in their religious experience. After extolling the riches of grace, throwing open the Gospel to the Gentiles, opening the doors for the heathen, breaking down the middle wall of partition, letting them in on the common platform showed that in the great mystery God's design from the beginning was to save them and make them members of His Church in the ages to come. Then he says he bows his knees for them and prays for them, and the prayer all through is a remarkable one. There are two other steps in this prayer which seem to be preparatory. He prays Christ may dwell in their hearts by faith; that they may be rooted and grounded in love, that they may be able to comprehend with all saints what is the length, breadth, height and depth, and to know the love of God, which passeth knowledge. "That ye might be filled with all the fulness of God." One of these steps, and the first one is,

(1) *The exercise of faith.*

"That Christ may dwell in your hearts by faith." It is not necessary to talk about the nature of faith when talking to people whom, I trust, have exercised it; who trust as well as believe; who live on the promises of God, and take Him at His word, just as you believe me if I tell you something of minor importance, so believe God. And that faith is taking God's word, no matter whether fully comprehending it or not, because God may have something beyond our comprehension. God knows what we do not. In teaching us He will always get a little beyond our comprehension. He intends to lead us, and we will see through a glass darkly now, but *then* clearly; here we know in part, but the time will come when we shall know even as we are known. Now this faith which all of you have exercised is primarily the step next to repentance. And what exhortations to lead us onward are given, no matter how bad we have been. If I had a young man here just wanting to take the first step, I would get down beside him and point to that blessed declaration of God: "Let the wicked man forsake his ways and the unrighteous man his thoughts; let him return unto the Lord, for He will have mercy upon him, and to our God, for He will abundantly pardon." O, what comfort! Let the wicked man forsake his ways, no matter how bad. If your sins be as scarlet God will make your heart white as snow. This is the first step. But then there are some here who have not been very wicked outwardly, but inwardly are full of all wickedness. Take the matter of sinful thoughts. O what would you think if just at this moment God would throw open the whole of your thoughts and spread them out before this audience. How you would start! Your cheek would grow crimson. You would hide your face with shame. But let the unrighteous man forsake his *thoughts*, this is the message. Whether inwardly or outwardly wicked, turn unto the Lord and He will have mercy. I thank God I am not sent to preach a

Gospel of doubt. I come to say every wicked man on this earth can, if he will, have mercy now after turning

(2) *Exercise of faith.*

Repentance towards God, faith towards the Lord Jesus Christ. This is the old Gospel. It is the new Gospel. The Gospel for all time; for all people; for all men, however high, however low. Believe in Christ, take Him as your Saviour, take Him as your Redeemer, take His atonement for your sins as your only trust. He is the only Mediator between God and man. If He is God His mediation is enough. We need no saint's intercession; no priest to come between us and the great sacrifice. He was offered once for us—Jesus, our Great High Priest, has gone into the Heavens and ever liveth to make intercession for us. It is only because of that intercession you and I are here this morning. It is only because He pleads that we live. O, our sins would have cut us off long ago, but Jesus pleads, "Spare them a little longer." Now, then, after this exercise of faith, Christ comes and dwells in our hearts. I can't tell precisely how He comes to dwell in our hearts; I don't know how He comes to dwell in a human body; I don't understand that; I do know He came from Heaven and was incarnated on earth; did dwell in a human body for thirty-three years, then offered Himself as a sacrifice for sin. He knows how to dwell in a human body; knows how to come to the soul of man. He promises to come and make His abode with us, dwell with us. "I will not leave you comfortless. I will come again." Now, if Christ comes and dwells in us, is there not pretty good ground for believing we may be saved from sin here? If Christ comes and dwells in us is He not a power? Did He not keep one body from sin? Is He not the same if He comes and dwells in us? If He comes tempests may rock the oceans with fearful violence around us. It is only for Christ to say, "Peace, be still," and all is well. He comes to dwell within us, He comes to give comfort, to be a joy. Hence, it it said, "Christ in you is the hope of glory." He is with me, the joy of my soul. When I come to die He will take me to Himself.

I was struck very much by the remark which Father Tasker made to me the other day. Many of you know him. He told me of his experience when sick. Some one asked him "what he thought of death." He said he scarcely thought of it. He just said to himself, "Jesus is the only one who has any right to me; the devil has no right to me; I don't know where to go or who ought to take me if Jesus don't, so I left myself in the hands of Jesus and felt all peace." If Christ dwells in our hearts there is that union. If He loves me so much as to come and dwell within me here is safe ground for the future.

"This I do find,
We two are joined;
He'll not live in glory
And leave me behind."

Thoughts of the future should give us very little concern. I think this way: If Christ loved me six thousand years ago so as to offer to die for me,

and during all that six thousand years to keep me in mind, and four thousand years after that did come and die for my sins, and since then to watch over and keep me, that Jesus that loved me and gave Himself for me, and who now comes to take possession of that heart, will not give me up when I get old and sick and die. Is that the way a mother does? The sicklier and feebler the child is the more she clings to it. The Lord Jesus loves with more than a mother's love. When Christ comes and dwells in our hearts we become in the next step.

(3) *Rooted and grounded in love.*

Now notice that the whole quality from this on is love. Christ dwells in our hearts and imprints His nature. "God is love." Christ is love, and dwelling in our hearts makes us love God. So we pray for all men, work for all men, anxious for the safety of all men, "the love of Christ constrains us," becomes the very principle of our nature. When we are in this love we are able to comprehend with all saints something of its breadth, its height, its depth. Here is a principle we do well to think of—that is, being rooted and grounded in the love of Jesus. Prepared more fully to comprehend the vastness of that love. He who thus dwells upon this love of God his mind expands, his affections enlarge. He looks out farther, climbs into higher security, has a wider range of vision. He is able to comprehend with all saints something of the length, depth and height of the love of God. The phrase "comprehend" here is not used in the sense of perfect comprehension. I don't know whether we will ever comprehend fully the depth, height and breadth of the love of God. It is so vast the Apostle could do no more than say, "God so loved the world, etc." So loved. Think of this love. Its antiquity. Go back, think how long ago God loved us. How steadily God loved us. Think how wonderfully God loved us, in loving you and me out of so many; how He come to notice us at all. Notice us out of fourteen hundred millions. It is wonderful. This wonderful love does not pass one of us by.

"O for this love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
Their Saviour's praises speak."

Love for me, for you, for my child; love for your child; love for children's children down to the latest generations.

I don't think it an extravagant piece of poetry a man was said to make once in a frenzy of fever when he wrote like this:

"Could I with ink the ocean fill,
Were all the skies of parchment made;
Were every single stock a quill,
And every man a scribe by trade.
To tell the love of God alone
Would drain the ocean dry;
Nor would the scroll contain the whole
Though stretched from sky to sky."

It is all true. When you and I have been trying to tell the love of God for ten hundred thousand million of years we have only begun the story. Now this love is illustrated in various ways. But the great illustration is in the life and death of the Lord Jesus. By keeping His life and death in view we thus advance to comprehend something of this love. We see Him becoming incarnate; travelling over Judea for us, suffering reproach for us, healing the sick for us; for all these are lessons for us. How it makes my heart glad sometimes, when visiting some poor widow, whose son is sick, to remember the raising of the widow of Nain's son. It was for all ages, all lands. It was not for the two sisters at Bethany alone He called Lazarus back. It is to tell all the sisters Jesus would weep for them. For all the sons and daughters to use. He is touched with a feeling for our infirmity. See Him in the garden, groaning on the cross, dying. Hear the sound of those nails as they are driven into His hands and feet. Look at that cross! The Roman soldier's spear is piercing His side. Jesus had us in view. He died, not for Himself No reason why He ought to die. Never sinned. The Lord had no claim on Him. No law in Heaven or on earth against Him.

Looking into the face of all antagonists, He said: "Which of you convinceth me of sin?" He was stainless, spotless, yet He died, died for you, for me. There's love. *There's love.* You might die for a child—a loved one. Mothers have jumped over the side of a vessel to save a drowning child. But she will not die for some other child. You will not die for one trying to be your enemy. "God commendeth His love toward us, in that, while we were sinners, Christ died for us. There's love. Now, keeping this great examplar before us, we enter into this high state, being filled with the fulness of God.

I understand this filling to be of love. The whole idea of the Apostle is in this line. There's a sense in which we can be filled with the fulness of God. God's fulness reaches to every part of His works. It was said of Christ, He was the Creator of all things, the first born from the dead, that He might have the pre-eminence, etc. There was a fulness in creation of God's creative power. I like that word "*fulness.*" It gives me a kind of idea of something overflowing, God's power going out. I look at Him as creating all lands just out of His own fulness. His likeness is upon all. I like the idea of these evolutionists who seem to find something like Himself in the horse; something like the horse in the dog; in the monkey, the fish, a little likeness of the fish in the serpent. I say God may do all this—put His *trade mark* upon them all. I see God's great handiwork just as if a mechanic made them out of some material in some shop and put his brand upon them. He has made us in His image; given us to know good and evil; enabled us to enjoy Him and be like Him in some measure. His fulness, expressed in creation, we never can measure. No part of that can we have. That dwells in Christ, in Whom all fulness dwells, so I may go through other attributes. We have no part in the great scheme and work of God's providential government; nor in redemption, as far as offering sacrifice; I take it in this line of the fulness of *love* we can have no part.

We may be filled with all the love of God. If this be so—a fact—if filled with God, we would never hate anybody. Never try to underrate anybody, do evil to anybody, always wish to do them good. When we put the Son of God into a man's soul in its intensity it takes hold of his whole nature. He loves, first, God with all his heart; and secondly, he loves men because God made men and has use for men, and it is God's will all men should come unto the truth and be saved.

This we do if filled with the fulness of the love of God. Now, is there anything impracticable, impossible, in this? Is it impossible to love God with all our hearts. Why should it be? Has not God made us so that we can love? You can take a man, however ignorant and rude, down to the ocean shore, tell him to look out upon the ocean when the wind blows upon its dimples like a sleeping babe. He says it is beautiful! He wants to stand and enjoy the vision. He can love it because made to love what is beautiful. Its billows rise higher. It may be the early morning dawn, the sky is just launching forth the sun to rise with golden light above the horizon. He can't help loving it. He was made to love it. Take him on the hills, show him the flowers; he cannot help loving them. You never saw a little child that don't love the flowers. The most of us bigger children retain that love of the flowers. God made us to love the beautiful. This ocean is but His thought. These heavens are but His handiwork. These flowers the pencillings of His touch. All the beautiful here comes from Him. Can I love the beautiful and not pass to the *All*-Beautiful? My heart rises a little higher. I would soar above these things of earth and grasp the Infinite and love Him.

I love the brave fireman who puts up the ladder and comes down with my child. I can't help taking that man to my arms. He saved my boy. Shall I not love God—Jesus—who died for all my children to save them from eternal ruin and rescued them from that perdition to which they are going? I want no other proof of the depravity of the human heart than the fact that men do not love God. If this depravity is cast out by taking Christ, getting near to Christ, getting Him to dwell in your heart, getting Him to stay morning, noon and night, you can then look out on this planet and take in the breadth and height and one above every surrounding of trial, being "filled with all the fulness of God." But then, as I intimated, there must be love to comprehend love. There must be a practical exhibition of love to enable you to fully comprehend love. God did not theorize; He practiced. He gave His Son. He told Abraham to take His Son and offer him. How did Abraham feel in all those three days when looking upon Israel? How did he feel when taking the knife? Could he forget him as he turned his head? He looked so much like Sarah, shall I slay him? Could he forget him? God gave His only begotten. Could He forget us? I hear Him saying, Lo! I come to do thy will, even as He looked down the future, past the years, past the centuries, past the ages, on to Calvary, saw the pangs, saw all, yet He came. There was practical love for us. We must begin to work, to do good in some way. There is not a person whom God has not placed

under circumstances in which he can do good. God gives to us the key to some heart no one else can open. It must be done by us or it is not done at all As Christ came for our sakes, we ought to go for His sake. Here's a young lady who can go out on the street and gather the children to Sabbath school, but she says, "It is not convenient," she is too tired. Rather rest. Was Christ tired? Did He refuse to work for us because it was inconvenient? Did He give Himself to us as our example that we should work as He worked? that the mind should be in us that was in Christ Jesus. If ye are Christ's ye must have the mind of Christ. When do you expect to enjoy this fulness? It must be in this life and by showing a practical love for others. On this Camp ground you may not be able to teach; that you can do at home. But there is a work you can do. You can consecrate yourself from this moment forward to the Lord and His work. In view of what Christ has done for you, talk to your associates about Christ; ask if they have this love; if rooted and grounded in it; whether God dwells in their heart by faith. O, there is work these ministers cannot do. They may preach like angels from this platform, yet there is a work in reaching others. Some are weak, some careless. You can talk to them, you can remove difficulties. Many would be led into higher life, many converted. Now these views come to me suggested by the text, yet there is more in it than I know. I have never been able to solve it. All see something of this mystery, see something of this love, know something He has done. But the riches of His glory are beyond my comprehension. I had a friend who preached once on the love of God and its unfathomable nature. He used this figure. Brought a sounding line and reached away down and said, "So many fathoms." Another expression, "So many fathoms," and then cried out, "More line!" "More line!" He had not line enough to measure the depth of the love of God. I am not able to describe it all, but, thank God, you and I have all eternity to try our line. This congregation is large, but it is a very small part of the congregation where we shall be by and by. I was struck last evening listening to the singers as they sung, "What a gathering of the faithful that will be." Gathering, what a gathering! This Camp meeting, other Camp meetings, fathers, mothers, pastors, friends, what a gathering! What a meeting on the other shore! If we could see there this morning how our hearts would enlarge. Multitudes around the throne to-day. I am charmed with that thought. There's a central figure I am more charmed with—the Man on the Throne. His kingdom shall triumph over all. The time will come when every knee shall bow and every tongue confess.

I think of the men gone before—fathers, mothers, little children—that cloud up yonder. I think I can see them. Oh, there is a cloud of witnesses. I urge on my way, run my race, ever looking to Jesus, who is alone the finisher of faith. Oh, may this audience all follow Jesus and be a part of that grand gathering that shall meet on that other shore!

UNFAIRNESS IN THE TREATMENT OF RELIGION.

By P. S. Henson, D.D., in First (Baptist) Church, Chicago.

The Pharisees also with the Sadducees came, and, tempting, desired Him that he would show them a sign from heaven.

He answered and said unto them, When it is evening, ye say, it will be fair weather: for the sky is red. And in the morning, It will be foul weather to-day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?—Matt. xvi., 1, 2, 3.

Christ's caviling contemporaries, pretending to be honest inquirers after truth, but in point of fact being hypocrites at heart, were constantly clamoring for conclusive demonstration of the divine commission of the Great Teacher, who claimed to be the Son of God. Proofs in plenty had they, bearing full upon them in constellated splendor. The portents of His birth—the star, the angels, the shepherds, and the Magi; the exact fulfilment of minutest ancient prophecies as to the time of His birth, the place of His birth, the stock of which He should come, and His miraculous conception; every utterance of the Carpenter of Nazareth, who spake, according to their own confession, as never man had spoken before, though all untaught in the learning of the schools; the resplendent miracles of His hands, and the matchless beauty of His life—all these bore testimony with unanswerable eloquence, but still, insanely, men insisted on a sign.

The sun of righteousness full orbed had risen upon them, but, closing their eyes, they absurdly complained of insufficiency of light.

And yet if every stone beneath their feet had cried out, and every star above their heads had uttered its voice, and every angel of God had sounded a trumpet in attestation of Christ's Messiahship, though they might for a little while have been dazed and dumb, the echoes of God's witnesses would have scarcely died away upon the air before these inveterate despisers of the truth, with their eyes upon the ground, as if in humility, and their hands upon their hearts, as if in sincerity, would have solemnly declared that they were honestly in doubt, and what they wanted was clearer light. Jesus exposes the shallowness of this skeptical subterfuge when He says, by the mouth of Abraham: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." The real difficulty is not the lack of conclusive proof, but the lack of logical fairness—the lack of moral willingness candidly to consider it. "This is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil." And this was the gravamen of our Saviour's rebuke on the memorable occasion when our text was

uttered. He says to those ancient skeptics: "You come to me desiring light, demanding a demonstration, seeking after a sign, when you have already all around you light enough, demonstration conclusive, signs indubitable, if you would only open your eyes to see, if you would only bring to bear upon my character and claims the same faculties, and adopt the same methods and proceed upon the same principles as in everything else that concerns your interests. How is it that ye can discern the face of the sky, but cannot discern the signs of the times? Why is it that in the sphere of the spiritual only you take leave of reason and fairness and common sense?

And this stern and sharp arraignment is no less warranted to-day than it was when uttered nearly twenty centuries ago. What the friends of Christianity claim for it is not a blind, unreasoning faith, not the abnegation of manhood, not the succumbing to any maudlin and senseless sensationalism. Christianity is not a mumbling, cringing mendicant, hat in hand, standing by the highway, begging for pity and for patronage. It is Christ's kingdom on earth, and in the name of God Almighty it demands that it be treated at least with common honesty. And here we are confronted by the humiliating, and if I may say so, the exasperating fact, that thoughtful men, able men, distinguished and scholarly men, even men supposed to be commonly candid and fair, do deal with the great facts of religion after a fashion, which in any other department of human interest or inquiry would at once be recognized as illogical and absurd. And in proof of this statement let facts be submitted to a candid world.

Take this for example: There is such a thing as recorded history; history avouched as authentic by internal evidence, by tradition, by other corroborative, yet independent historians, by monumental vestiges, by our knowledge of indisputable facts that can only be satisfactorily accounted for on the hypothesis of the truth of such antecedent history.

In this way men are as solidly certified of ten thousand things that happened long ago as of any events transpiring to-day before their eyes. Julius Cæsar was not a myth. Nobody but an idiot or an ignoramus would now doubt his personal existence or the fact of his assassination. There was such a man as Napoleon Bonaparte. He did rise from the rank of ensign to be Emperor of France. He was defeated at Waterloo and did die at St. Helena. Now the reality of the personality of Jesus of Nazareth is as indubitable as any fact of all recorded human history. That He was born in Bethlehem of Judea, that He was a marvellous teacher, mighty in word and deed, and that He was put to death under Pontius Pilate, and during the reign of Augustus Cæsar, are facts as absolutely certain as that George Washington was the first President of the United States, or that Chicago was scorched with fire in 1871.

Nor is it less certain that this same Jesus of Nazareth, before His crucifixion, made for Himself the most extraordinary claims, supporting these claims by the most extraordinary miracles, real or pretended, and by a life upon whose snow-white moral purity no lynx-eyed hater of the Nazarene

has ever been able to find a single stain, and that He proposed to crown the demonstration of His divinity by His resurrection from the dead.

His resurrection from the dead was to be the great pivotal point, on which all Gospel history should turn, and all human hope should hang. And of this point we have proof in plenty to carry overwhelming conviction to any mind that is not so panoplied in prejudice as to be beyond all reach of evidence or argument. That the body was buried, and that Roman soldiers guarded it, no rational man for a moment questions. That on the morning of the third day the body was gone, mysteriously gone, in spite of the watch, the stone, the seal, the soldiers themselves are obliged to declare, though with absurd and self-convicting falsehood they allege that while they slept the disciples of Jesus stole His body away. Amazing confession for a Roman soldier—that he slept at his post! Amazing coincidence—that they all should sleep! Amazing comatose consciousness—that they all should know just what happened while they slept! And yet their stammering incoherence is invaluable proof of the great fact of the resurrection.

But there is not only evidence that the body was gone, but proof impregnable of its resurrection into life. The women testify who joyfully communed with their risen Lord, and Simon Peter and the two disciples who walked with Him to Emmaus, and the twelve to whom, time and again, He appeared, and with whom He conversed familiarly and tenderly as of old, and then the 500 to whom He manifested Himself before His ascension, instructing them as to their great life work, giving them the great commission, blessing them, and then, before their very eyes, ascending slowly into heaven. All this, and then the further fact, that immediately consequent upon this great event, the deep despondency and cringing cowardice of Christ's disciples was succeeded by triumphant joy and heroic courage, and the very men who a while ago forsook their Master and ignominiously fled, now went forth "preaching Jesus and the resurrection" with cheeks that blanched not, and hearts that quailed not, though dragged to the dungeon or the stake, singing in their dungeons, and at the stake uttering their trumpet-tongued testimony, and lifting their flaming hands in rapturous exultation that they were counted worthy to suffer.

Now, if Christ be not what He claimed to be, the Son of God and the Saviour of the world, then He was the most stupendous impostor that ever trod the earth; and if He rose not from the dead, then these disciples of His whose lives of purity shamed the race, and whose words of power shook the world, were the most accomplished scoundrels, and the most consummate liars that have ever lived, and richly deserved the awful martyrdoms they suffered. Take the further fact, that this new religion, whose founder died so ignominious a death, and whose first representatives were "unlearned and ignorant men," in spite of Paganism and Judaism, in spite of the combined and malicious opposition of all governments, and all philosophies, and all religions, spread like a fire in the dried grass of the prairie, until it swept in its conquering might over the civilized globe, and wherever it came there

was the thrill of a new and nobler life, and the upspringing of a grander civilization than had ever blessed the race before. Now, these are indisputable facts of history, and this mass of evidence must be judged by the laws of evidence, and in the case of nothing else under heaven, if thus sublimely supported, would men turn away with a shrug of the shoulders and a sneer of contempt, as if these were old wives' fables instead of stupendous facts.

There is not only such a thing as history, but such a thing as science. And the well ascertained conclusions of science all men of intelligence are accustomed to receive. These conclusions are the result of observation and experiment. And yet how few even of what we call the educated classes have ever made these experiments and observations for themselves. We learn from chemistry that there are upwards of sixty original elements out of which all terrestrial substances have been made; but how few of these elements the great majority of us have ever seen. We know that the air is composed of oxygen and nitrogen mechanically mixed, and water of oxygen and hydrogen chemically combined, but who of us have analyzed them for ourselves? We know that prussic acid is poisonous, but who of us have tried it, or are willing to? We are aware that the sun is ninety millions of miles away, but who of us have ever measured the distance? And so of all the great facts that constitute the sum and substance of our scientific knowledge. We receive with implicit conscience the testimony of learned and able men who have devoted their lives to scientific research, who have had ample opportunities of ascertaining the truth; who, prosecuting their studies and experiments in different lands and different ways, have nevertheless arrived at the very same conclusions, and so without opportunity of collusion or motive to deception have borne concurrent testimony. We are obliged to receive their testimony or else to stand convicted before all the world of an incredulity that amounts to inordinate stupidity.

Now Christianity is a science just as truly as chemistry. Its great fundamental facts are determined by thousands of experiments. It is a thing that may be known; that challenges investigation, and submits its claims to crucial tests. Here are some of its confident utterances: "Prove me now," "Come taste and see," "If any man will do His will, he shall know of the doctrine," "Then shall we know, if we follow on to know the Lord," "He that believeth hath the witness in himself," and "Did I not tell thee that if thou wouldst believe thou shouldst see the glory of God?"

Christianity is not a mere theory but a vital experience, and it challenges the inquirer to make proof of its power. Millions have accepted the challenge and made the experiment in different ages and different lands—many of them men of biggest brain and broadest culture, and coolest judgment. Their clear, concurrent testimony is not merely that they have believed in certain principles, and have come to cherish certain sentiments, but that they have arrived at certain palpable results, that they have had personal, inward demonstrations, as conclusive as any ocular exhibition, and have had personal experience of a practical power that has transformed, transfigured, glorified

their lives, lifting them up to a loftier plane, and giving them a joy unspeakable and full of glory. Now, shall we unhesitatingly receive the testimony of learned scientists, though they be few and far between, and do not agree in many things? and shall we reject the concurrent testimony of millions of Christian witnesses, among whom are multitudes of men and women the wisest and purest the world ever saw?

Is it logical or rational, or decently fair? True religion has its difficulties —mysterious and unfathomable—but has science any fewer? Can anybody tell me why matter attracts all other matter with a force inversely proportioned to the square of the distance? and why that thing called gravity holds the universe together? Why, as the earth wheels on its axis with a velocity of a thousand miles a hour, are not all things on its surface shot off at a tangent? What feeds those subterranean fires that every now and then spout through volcanic vents? How is it that the sun is ever burning and yet never consumed? If any man thinks that he can answer such questions he only demonstrates the density of his ignorance. Is there, then, no truth in science? Are all its deductions to be regarded as incredible, because there are difficulties that no man can master, and because a fool can ask questions that a philosopher cannot answer? No sane man would so suppose; and yet in the matter of religion, if you cannot make everything clear to the cloudiest understanding; if you cannot explain the incarnation and cipher out the Trinity like a sum in arithmetic; if you cannot fathom the unfathomable, and measure the infinite, men shrug their shoulders in incredulity and turn away from the Bible with lofty scorn. Now, I solemnly protest that this is alike unscientific, unmanly, and unfair.

As further evidence of this same spirit, it ought to be said that in the matter of this old book called the Bible, the great majority of men decline to take the time to consider it all. Coming to us as it does with such *prima facie* evidence of its truth, with such practical demonstration of its beneficent power, one would think that at least it would be entitled to something like thorough and candid examination. But such examinations not one in a thousand ever actually gives. There are thousands of speculative questions touching physics and metaphysics that we can afford to dismiss without much consideration, because they do not much concern us. There are other matters of social science and political economy that come closer home to us, and before we come to any definite conclusion we are expected to examine the facts and arguments that bear upon their settlement. Now, Christianity confronts us not as a philosophic theory, but as a thing of profoundest—yes, of supremest—practical importance. If true, my life is at stake, not my little mortal life, but life eternal: nor mine alone, but the life of the race. To matters of temporal moment, if intensely practical, if closely touching vital human interests, men do give patient, protracted and serious attention. Now, here is the melancholy and amazing fact, that scarcely one man in a thousand has ever carefully and candidly investigated the claims of Christianity with the determined purpose to know for himself whether or not these things are true.

Plenty of superficial smatterers of infidelity you will find, who are charged to the muzzle with what they conceive to be unanswerable arguments, and who are ready to ply the unsophisticated inquirer or inexperienced believer with sarcastic suggestions about "The Snake Story" in the "Book of Genesis," or "The Fish Story" in the "Book of Jonah," or "The Astronomical Story" in the "Book of Judges," or the story of David's guilt and shame as recorded in the "Book of Kings," with a few more odds and ends such as constitute the staple stock of average infidelity. And these they have gathered not by thoughtful searching of the Bible for themselves, but out of the sewerage into which Voltaire, and Paine, and Ingersoll have disgorged their venom. They have never sincerely examined the Bible with an overmastering and manly determination to ascertain the truth, for no man ever did that, or can do that, without being profoundly impressed with the conviction that a mere man could no more have fabricated this book than a common pyrotechnist could have "led Orion forth, or swung Arcturus round the North," or lighted up the constellated splendors of the Milky Way. Men will look into other things, but not into this, though of all things in the universe it should most profoundly concern them. And this is the burden of God's complaint: "The ox knoweth his owner, and the ass his master's crib, but Israel doth not know, My people do not consider."

Not only in dealing with God's Book, but in dealing with God's witnesses, men are accustomed to employ the most illogical methods, and to evince the most singular unfairness.

In a court of justice when a case is on trial, and a multitude of credible witnesses have concurrently and conclusively testified on one side, nobody would be silly enough to suppose that their testimony was invalidated because another witness on that same side should be subsequently proved to be unworthy of belief. Nobody refuses to receive bank notes because an occasional counterfeit has been passed upon the public, or puts contempt upon real diamonds because a pebble may be polished into the similitude of a diamond. Nobody absurdly pretends that there is no such thing as patriotism among public men, because here and there may be found a conspicuous official, who is the patron saint of saloon-keepers and the guardian angel of thieves and thugs, nor because of a sad succession of business irregularities and social scandals does any one unwarrantably conclude, that among men there is no honor, and among women no virtue. Any man who should jump to such a generalization would be pitied as a lunatic, or branded as a villian. And yet in the infinitely higher sphere of which I have been speaking, it is supposed to be an argument unanswerable, if on the side of Christianity can be found an occasional witness who is inconsistent or contradictory. That settles it beyond all controversy, they insanely imagine and exultingly proclaim. A single counterfeit, a single worthless pebble, a single sanctimonious hypocrite, from whose face the mask has not been torn—that—that is supposedly sufficient to brand the Christian system as a delusion and a snare. Toward nothing else in all the world do men evince such gross unfairness, and in the name of the Lord and our holy religion we indignantly protest.

Take another illustration. In nothing else, except pure mathematics, do men insist upon mathematical certainty. The whole conduct of life is predicated upon a preponderance of probabilities. Upon this principle they plow and plant, they buy and build, they work or wait. They scan the horizon, they watch the barometer, they weigh the evidence, they calculate the chances, and then they act. They do not insist in anything but Christianity upon a case so clear that nothing can be said on the other side. They only consider which way lies the strongest likelihood, and that way they bend their course and spend their strength. Grant that there are difficulties in the Bible, perplexities in Christianity—mysteries unfathomable, doctrines inexplicable—we only ask that men shall candidly and fairly balance the opposing probabilities. Let a man look within him, above him, beyond him; let him listen to the voices that come to him, and heed the portents that encompass him, and fairly decide. Is it probable that all this wonderful universe is fatherless? That it was evolved out of star dust by the fortuitous concourse of atoms, or the blind groping of the brainless potency of matter? Is it probable that a mass of melted lead thrown out of a crucible would, by virtue of any potency of lead, ever come together in the form of Homer's Illiad? Is it probable that the great yearning, hungering soul of man, with its boundless aspirations stretching out toward the infinite and the eternal, will be extinguished forever in the choke damp of the grave. Is it probable that all these hopes of immortality are baseless, and all these terrible judgments that come crashing along the track of the evil-doer meaningless? Is it probable that this old book, which we call the Bible, and which, in spite of all the savage assaults made upon it, proves its fitness to survive by surviving, is only a base and baseless fabrication of designing men? Is it probable that these myriads of Christian witnesses are either fanatical fools or unmitigated knaves? Is it probable that all the generous and noble fruits of Christian civilization are rooted after all in a senseless superstition? Is it probable that Jesus of Nazareth, the moral majesty of whose splendid manhood was immeasurably above the men of His time—yea, of all time—and the might of whose personality has revolutionized the world and glorified all history, was after all only an audacious impostor or a crazed enthusiast? Is all this probable? And to believe all this is there not required an enormity of credulity far transcending the Christian's faith?

Once more, and in conclusion, let me say that in matters of mere temporal concernment, where of two ways of procedure one is known to be absolutely safe, and the other fraught with frightful possible perils, all men, unless they be fools or madmen, will promptly chose the path of safety.

Now, in the matter of Christianity, even though we should suspect it to be a system of superstition or a dream of fanaticism, still men are compelled to confess that, as a matter of observation and experience, acceptance of its promises and the practice of its precepts does brighten and beautify the life, lifting it up to a nobler dignity than it had known before, and does give even in death itself a calm courage and triumphant joy, such as can scarcely fail

to awaken admiration on the part of all beholders; so that nothing is lost though heaven be not won, and the soul's hope of heaven be only a dream. It is safe to be a Christian even though it were all of life to live and all of death to die. On the other hand, if there be a hereafter—if within this mortal body there be an immortal soul—if the Bible be true—if Jesus Christ be the Son of God—if he that believeth on Him hath eternal life, and he that believeth not shall be damned—then, neglecting the great salvation which God's infinite love has so freely provided, one shall presently wake to consciousness amid the tremendous realities of eternity and find himself lost, and lost forever. I have very vivid recollections of a hoary-headed infidel, whose very name was the synonym of hopeless impiety, who came hobbling to the front in a meeting I was holding, and, facing the congregation that sat spell-bound with astonishment, he spoke to them in language substantially as follows:

"Friends and neighbors: I am not here to play the hypocrite. Whatever I may be in respect to what you call religion, I am determined, at least, to be honest as a man. You know me, you know my manner of life, and the opinions I have held. I am not here to renounce them now. I do not believe the Bible. I cannot conceive how it can be true. It seems to me to be full, not merely of mysteries, but of contradictions and absurdities. But my father believed it, and I cannot forget how he lived and died. It cannot be long before I shall follow him to the house appointed for all living. The sun is sinking; the shadows deepening; the night is coming, and I have no assurance of a morning. I have often wished for my father's faith. It would be to me a comfort, even though it were a delusion. But it has sometimes occurred to me that maybe my father's faith was not a delusion. Maybe he was right. Maybe I am mistaken, and if so, and I should only discover it when I am launched into another world, then it would be forever too late to rectify my mistake. Now I want to be right; I don't want to be mistaken. I want you to pray to God, if there be a God, that He will show me that there is a Saviour, if there be a Saviour."

Thus speaking he sat down, and he knelt down and prayed, and not many hours passed before that honest inquirer was a rejoicing believer, and we rejoiced with him with a joy unspeakable and full of glory.

Let a man be honest, let him do himself justice, let him give Christianity fair play, and as sure as he lives he shall presently emerge into the light, and under him shall be the everlasting rock, and above him shall be the open gate of heaven, and within him shall be a hope full of immortality.

True Happiness.—In the deepest night of sorrow, God gives us so much to be thankful for that we need never cease our singing. With all our wisdom and foresight, we can take a lesson in gladness and gratitude from the happy bird that sings all night as if the day were not long enough to tell its joy.—*Coleridge.*

The Pulpit Treasury

Conducted by a corps of eminent Clergymen.

J. SANDERSON, D.D., MANAGING EDITOR.

E. B. TREAT, Publisher,

NEW YORK, 757 BROADWAY.

Vol. I. OCTOBER, 1883. No. 6.

Yearly, in advance,	$2.50
Clergymen,	2.00
Single Copies,	.25

Any one forwarding four subscriptions and Ten Dollars will have the PULPIT TREASURY one year FREE.

These rates include postage.

The Plain Anglo-Saxon.—There are no words in use among an English-speaking people to be compared with Anglo-Saxon ones in simplicity, in expressiveness, in point. The truth beams through them more readily upon the intellect; the sentiment voiced by them comes home more pathetically to the heart, and "the common people" hear "the word" more gladly when it falls upon their ear in the language which they can easily understand. If the preacher's great aim, therefore, is simply to instruct, impress, lead to Christ, edify his people, and not to display his own learning either in its depth or breadth, he will do well to ponder and practice the good advice given to the graduating class at Allegheny Theological Seminary by the late Dr. Wilson: "Young gentlemen, study Hebrew roots, pore over Greek verbs, read Latin, and, if you have time, translate ancient hieroglyphics, but I charge you when you go into the pulpit use the plain Anglo-Saxon."

The Charm of Manner.—"The children of this world," whatever the object of their search, fully appreciate the importance of a polished exterior and the winsomeness of a fascinating address. Hence the success even of some of the worst characters that have cursed society and left an example destructive of everything that is morally good. They win their way not by energy and perseverance merely, but by blandness of speech, grace of demeanor and sweetness of temper. Why should not the Christian preacher and worker add to his stalwart principles all the graces of the Spirit and cultivate the very courteousness of Christ? None works for so great a prize as the Christian—the winning of an immortal soul for Christ. None should study the best methods of gaining the confidence and affection of men more than the Christian, and none has so great facilities for acquiring the charm of manner that overcomes, as he who has the spirit of all grace and beauty as his moulder and his assistant in every good work. Brethren, cultivate "the charm of manner."

Summer Rest and Winter Work.—The rest to many is over. It was needed—needed by the child—that there might be some relaxing of the mental strain, that the bloom might come back to the white face and the sparkle return to the book-dulled eye. Needed by the overworked in offices and stores, where the selfishness of employers and customers and the competitions of trade bind down to desk and counter, till there is no room for the body to bound, the mind to move, or the soul to soar. It was needed by all. The arm was lax and needed a bracing spell, the interest flagged, the thoughts were sluggish, the brain defied the challenge of the will. These wiltings of flesh and spirit summoned away to mountain, hill and sea. Summer rest was needed to pour its balm of comfort into the saddened heart, to lay its soothing hand upon the aching brain, to bring the jaded spirit back to the drudgeries of duty with new courage and with kindled hope. Needed recreation is not idleness. When David was

sauntering by the stream he was not idly wasting time, but seeking ammunition to destroy the enemy, searching for the stone that would sink into the giant's brow, and stretch him prone in death. So should we take rest, gathering strength to work for God, and selecting missiles for our sling, by which we hope to overcome the foe. And then when all working time shall be over, "the rest remaineth"—a holiday in whose day no sunset reddens, in whose West no darkness gathers, to whose Summer joy no Winter cold succeeds, whose skies are glowing with the Lamb's own smile, and vocal with the Lord's "Well done." A "well done" spoken to the "good and faithful" who have toiled for Christ.

For the Glory of God.—This phrase is often misunderstood and often interpreted as if it should be ever on the lip in transacting business and form a caption for every advertisement. But its proper place is the secret man of the heart. There it should be enshrined, and form a glorious rainbow over the thoughts and affections; and there it should be like the white stone with the new name written thereon, which no man knoweth saving he that receiveth it. Hence, without proclaiming it to the world in the form of words, the Christian man is glorifying God when he performs the common duties of life in a proper spirit, contentedly, with all diligence, in all good conscience, having no aims but what God will honor, and using no means but those God will bless. In the divine estimation the husbandman is glorifying God when he tills the ground with a diligent hand and reaps the produce with a thankful heart, and the merchant is glorifying God when he feels that all his plans and efforts are made with an honest spirit and need the furthering care of God to produce success, and the servant is glorifying God when in all good fidelity he is discharging the duties of his trust as if the eyes of his master were upon him. This is what is required of professed Christian men, and what distinguishes the occupied and hardworking children of God from the common run of men. They do many things that other men do, but not in the same way. There is an undercurrent influence at work, an unseen presence acknowledged, a hidden law of the heart acting as a guiding principle, a secret worship going on without chant or orison, yet acceptable to God as the Hallelujahs of angels before the throne. The Gospel thus provides for work and worship going on at the same time. "Not slothful in business, but fervent in spirit, serving the Lord. This is the true glorification of Him who hath said, 'Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.'"

An Angel of Crumbs.—According to the Jewish Talmud, God has appointed an Angel of Crumbs who is to punish with extreme want any that carelessly throw away or tread on the least crumb of bread. While there is in this beautiful notion a lesson for the wasteful and extravagant—a lesson which is in perfect accordance with the Saviour's own teaching respecting the fragments—is there not something also for the pastor to learn when breaking to his people the bread of life? Should he not keep continually in remembrance that while there are those before him who require strong meat, there are also those who need the bread to be crumbled before they can take hold and make it their own? Children love to gather crumbs wherever strewn, show their desire for them by following them over the table or wherever scattered. Their outstretched hands and gathering fingers indicate their instinctive longing for crumbs. Surely the crumbs of the soul's own bread should be scattered before them from the pulpit, in the house and by the way, that the children may be fed. The "Angel of Crumbs" will take care that none of the fragments is lost.

WESTMINSTER ABBEY. COMMENCED BY EDWARD THE CONFESSOR, 1055.

Several additions made in later years—the restoration of its dilapidated portions were begun in 1809 and finished at an expense of $210,000. The 800th anniversary of its consecration was celebrated December 28th, 1865.

Noted Preachers

Philip Schaff, D.D., LL.D.

By Editor.

Philip Schaff, D.D., LL.D., whose portrait appears in this number, was born at Coire, Switzerland, January 1, 1819. He was educated at Coire, Stuttgart and at the Universities of Tübingen, Halle, and Berlin. He graduated in 1841 at Berlin, taking the degree of Doctor of Philosophy and passing the examination for a professorship at the same time. He then travelled for several months through France, Switzerland and Italy as private tutor of a Prussian nobleman, and returning to Berlin lectured in the University on exegesis and Church History during the sessions of 1842–44.

The Synod of the German Reformed Church, on the recommendation of Neander, Krummacher, Tholuck and others, elected him in 1843 to the Professorship of Church History in the Seminary of that church at Mercersburg, Pa., which he accepted, and having been ordained at Elberfeld by Dr. Krummacher and others came to America in August, 1844, entering immediately upon the discharge of the duties of his chair, in which he continued until 1863. In the meantime he had visited Europe in 1854, lectured on America at Berlin, and was honored with the degree of D.D. by its University. Near the close of the year 1863 he removed to New York, visited Europe again in 1865, acted as Secretary of the New York Sabbath Committee from 1864 till 1869, during which years he delivered courses of lectures on Church History in the Theological Seminaries of Andover, Hartford and New York. In 1869 he accepted a call to the Professorship of Sacred Literature in the Union Theological Seminary of New York, which place he still fills with great acceptance. He was also elected to membership in the Leipsic Historical, the Netherland and other literary societies of Europe and America. Amherst College conferred upon him the degree of LL.D. Dr. Schaff took an active part in the Evangelical Alliance, is one of the honorary secretaries of the American Branch, and was sent in 1869, 1872 and 1873 as Commissioner to make arrangements for the General Conference of the Alliance which met in New York in October, 1873. He was also Chairman of the Alliance Committee sent to intercede with the Czar of Russia in 1871 on behalf of the religious liberty of some of his subjects, and to the General Conference of the Alliance in Basle, 1879. He took part in founding the Pan-Presbyterian Council at London, 1875, and was a delegate to the first Council in Edinburgh, 1877, and to the second in Philadelphia, 1880. He made a visit to Bible Lands in 1876–77. He is President of the American Bible Revision Committee since its organization in 1871, and was sent to England in 1875 to negotiate with the British revisers and university presses about the terms of co-operation and publication of the Anglo-American revision.

Dr. Schaff enjoys a most extensive reputation. Probably no man in Protestant Christendom is better known than he. Indeed, there is not a branch of the Church in which he is not known and honored. One of his greatest services is to act as medium of communication between different churches and nations, not only in the way of learned research, but of Christian cheer and brotherhood.

Dr. Schaff has written and edited a large number of exceedingly valuable works chiefly on literary, historical and theological subjects. We have space to

mention only the following: Church History, 3 vols.; Creeds of Christendom, 3 vols.; Lange's Commentary, 25 vols.; Religious Encyclopedia, 3 vols.; Bible Dictionary, 1 vol.; Through Bible Lands, 1 vol.; and Companion to the Greek Testament and English Version (just published). These works, as well as all others that have emanated from his pen, have deservedly received high commendation from those best qualified to judge. They are all eminently scholarly and learned; evidently the results of wide reading, independent judgment and well digested knowledge. The information presented is abundant, the style chaste, vigorous and sometimes poetic. There are few, if any, living men whose fund of knowledge is so extensive, accurate and practical. He seems to have always an inexhaustible storehouse ready at his command, and from this he is continually producing things new and old. His published works number about fifty. Greatly privileged must those students be who sit for months together at the feet of this modern Gamaliel, as he instructs them in the things pertaining unto the kingdom. His own studious habits, remarkable energy and profound erudition must be a continuous stimulus and inspiration to the young men who gather to hear his lectures and vigorous words, while his courteous, affable and kindly bearing must endear them to their learned professor.

In person Dr. Schaff is about the medium height; well proportioned, with an intellectual head, around which the almond tree has blossomed, and with a countenance usually sedate and serious, but lighting up in conversation with smiles and animation. Of late years Dr. Schaff does not frequently preach, but judging from the specimen of his sermonizing which we publish in this number of THE PULPIT TREASURY, and which was prepared specially for it, his bow, in this department of Christian work still abides in strength. His subject is most deeply interesting and important; his treatment of it comprehensive, concise, clear and satisfactory; his style fresh and glowing, and his spirit that of the Master "whose he is and whom he serves."

Leading Thoughts of Sermons

Christ's Sufferings and Glory.

By R. K. SMOOT, D.D., MODERATOR OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES, PREACHED AT ITS OPENING SESSION IN LEXINGTON, KY.

Yet it pleased the Lord to bruise him, &c.—ISA. liii., 10.

The two great facts in this chapter, to which the prophet calls our attention, are the sufferings of Christ and His subsequent glory. Lifting his eyes above the clouds and darkness which surrounded him, and guided by the Spirit of God, he swept over more than seven centuries, and saw Jesus hanging on the tree and then rising from the grave. "Delivered for our offenses and raised again for our justification." In this prophet more than any other we see the evangelist, and in this book, more than any of the prophets, we see the Gospel. The reproach of the Son of God, the greatness of His grief, the depth of His humiliation, stand out here with as much distinctness and clearness as anywhere in the New Testament Scriptures.

They who look upon Jesus Christ as a person in history merely—it may be the greatest and best and grandest of all human beings—will attribute His death to the hostility of His ancestral race, the Jews, and a lack of frankness, firmness and determination on the part of Pontius Pilate, the Roman Governor of Judea. They would lay the responsibility of His death at the doorsteps of humanity. This is the correct and logical conclusion of the whole matter as a human transaction.

But when we look for the real cause of that death we see something more than this; something grander and higher.

Let us look to the cause of this wonderful fact. Why was it that Jesus should die? Why was "His soul made an offering for sin?"

The answer is very manifest. God had a purpose to save His people, and to do this He must either make a sacrifice of His justice, or His people, or the substitute, who was His Son. He chose the latter, and the Son was made the offering for sin. To my mind this was the greatest manifestation of love and free grace and the highest reach of justice the world ever saw.

It was "life for life"—the life of the innocent to save the life of the guilty. The soul of Jesus Christ for the soul of the sinner. The blood of the Son of God for the blood of His guilty and ruined people.

The demand was met—the debt was paid in the death of the substitute.

The redeemed owe nothing to the attribute of justice. They can rest under the broad shield of His love, and, drinking from the fountains of His grace, can sweetly sing,

> "Jesus died and paid it all,
> All the debt I owe."

But it was a voluntary act on the part of the Son. It pleased Him no less than it did the Father to make His soul an offering for sin. The ruin of the race was the result of Adam's fall, and that fall was the result of a rash experiment upon the veracity of God. The wheel of misfortune set in motion by that rash act rolled over and crushed him and his posterity. It filled the world with sins and sorrows. For them he stood; in him they fell. Fell away from the communion, favour and fellowship of God—fell under the displeasure and wrath and curse of His law.

Now this broken covenant of works must be taken up where Adam left it. Christ did take it up there, and brought it along in the fulfilment of all its conditions. But it was a broken covenant, and the penalty was death. That obedience then must be unto death. So Christ "being found in fashion as a man, humbled Himself and became obedient unto death, even the death of the cross." By this cross suffering, this passive obedience, He closed up the distance of separation and purchased for His people reconciliation. And then by keeping the law, fulfilling its precepts, in His own person, through active obedience, He purchased for them an everlasting inheritance in the Kingdom of God.

Right here is the glory of this whole matter. Jesus, our substitute, did not compromise our debt, nor readjust the obligation. He knew, and God's law knows, of but one way to meet an obligation or cancel debt, and that is to pay it. He was a substitute for the sins of His people, literally and actually, and actually suffered for them till justice was satisfied.

At the rising of the sun, on the third day, seated upon the great stone, sat the angel who saluted the women as they approached, quieted their fears, and bade them look upon the place where the body lay. He was not there. He had risen from the dead. And this is the first knowledge the world had of the resurrection of the Son of God. It was afterwards confirmed by many infallible proofs, in which Jesus showed Himself alive, and spoke of the things pertaining to His kingdom, through a period of forty days, at the end of which He was taken up in a cloud, and received out of their sight.

The grand doctrine of the resurrection from the dead, the germinal facts of which are rooted in all the prophets, and traced from the beginning, here finds its fulfilment. Jesus becomes the first fruits of them that slept, and life and immortality are brought to light by the Gospel. It was for this end that He "died and rose and revived, that He might be the Lord, both of the dead and the living?" By that resurrection—prolonging His days—He enters upon universal government, holding the keys to the door, which will open to you and to me the mingled glory and darkness of a coming world.

It is no shadowy title which the saints have to an everlasting inheritance, and it

is no mixed and mingled multitude of all shades of opinion, which shall enter through those everlasting gates, and sit down near the throne of God. Christ knows them that are His. They are a seed constituting a vast spiritual family, to be gathered out of every kindred and tongue, and name, and people.

Jesus Christ makes a very grand and comprehensive expression in the sixth chapter of John, saying, "All that the Father giveth me shall come to me." He had already told these Jews that they had no faith in Him; others had disbelieved before, and more yet should reject Him, but His mission should in no wise be defeated. For the given should come; given before the singing together of the morning star, or ever the sons of God shouted for joy, eternally given, they should come. "And this is the will of Him that sent me, that every one which seeth the Son, and believeth on Him, may have everlasting life, and will raise him up at the last day." The bold and powerful declaration is, that He should lose nothing of all that is given Him, but should raise it up again at the last day. The glorious certainty of the fact is expressed in the "I will"—showing that the Father is bound by His honor to see that the Son shall be satisfied. You will notice that while the refusal of men to come can in no way defeat the purpose of God, yet there is provision made for the voluntary advance of the individual in coming to Christ. Rooted and grounded in the eternal purpose, it throws out the broad invitation to the willing and the coming man. Not the man that wills merely, but the man that wills and coming—comes. Men may sit down and reason and speculate, and die with the bread of life falling like manna from heaven all around them. They murmur and complain about the decrees and go down to perdition, and the voice of free grace calling and the streams of salvation flowingin full view.

You will notice that when Jesus Christ began to preach this grand doctrine He entrenched Himself in the words of the very prophet from whom I am speaking to-day, declaring: "It is written in the prophets, 'They shall all be taught of God.' Every man therefore that hath heard, and that hath learned of the father, cometh unto Me."

In going out to do battle for our Master, we should have no faint heart; we should keep before our minds the closing words of the verses, "The pleasure of the Lord shall prosper in His hand." We go not to a stubble field, dry and parched, but into a field all ripe and waving for the harvest. We go not to a barren vineyard, but to one whose grapes are flushed and ready for the vintage. No true gentleman ever parades his poverty, and no true Church of God should be found whining about her's. Let us throw the same business energy into the Church that is given to tunneling mountains and bridging rivers for the advance of commerce, and the song of our victory will go ringing through the land. Against the infidelity of the day, the speculations of science, and philosophy falsely so-called, let us entrench ourselves in the infallible word of God, as the enlightener of the conscience and the great bill of rights to the soul, and there make our stand.

Elijah on Horeb.

By Rev. Canon H. P. Liddon, St. Paul's Cathedral (Epis.), London.

And, behold, there came a voice unto him, and said, What doest thou here, Elijah?—I. Kings xix., 13.

Men of mark are liable to great changes of spirits, alternating between buoyant enthusiasm and something like despair. It seems as if what is expended in one quarter must be withdrawn from another. From this characteristic Elijah was not exempt. He was a man of like passions as others, had his share of impulse and weakness, but he did extraordinary things through prayer, all of which is an encouragement to us. On Carmel he was at the height of his supernatural force. There is no other scene in the Bible which displays so well man's moral ascendancy over his fellow man in the name and for the glory of a religious truth and carried to its very highest point of effective power. But the scene is changed. He has fled from Carmel, and is now on Horeb and

wandering into a cave he gives himself up to the thoughts, which crowded so darkly on his mind. Why had he succeeded so well, if there was to be this failure? Such were the questionings of his mind.

But God discovers Himself to the prophet there, "The word of the Lord came to him, etc." That word was lodged in Elijah, that word of which he was the instrument, organ, which he had proclaimed so vividly, so terribly to others, now turned its voice—I had almost said its eye—upon him. That word was his master, and to it he must yield an obedience like others. To the question, "What doest thou here?" Elijah could not but reply. It seemed to the prophet that it was his zeal for the cause of God and his crushing sense of failure that had brought him to Horeb. His answer is neither accepted nor rejected. But if he would know more of God he must come forth from his cave and stand face to face with the Infinite, and learn from nature a revelation of His mind and will. "The great wind" was a natural figure of the tempestuous impulse which had carried the prophet onward ever since he left in his early youth his native hills of Gilead. "The earthquake" was an image of the convulsions of which Elijah's own soul and many another soul had been the scene. "The lightning" playing around the prophet was but a reflection of the heaven-sent burning zeal which had been from the first the spirit of his work and life. These were but signs of states of mind which might not have God in them. Mountains of opposition may be rent, but without anything properly divine. Spasmodic terror may be only terror—religious passion may be enthusiastic, but without tenderness or charity or without being in any sense divine. Now the "still small voice." When conscience speaks clearly we may be sure of God's presence. Conscience is His inward message. If we listen to it, it places us surely in the presence of God. Conscience then repeated the question, "What doest thou here, Elijah?" implying that Elijah had better been elsewhere, and that the state of mind which had brought him to Horeb was not altogether right or healthy

The motive for Elijah's despondency was unselfish and noble. He was the representative of a great cause; he desired to live for the sake of truths he had at heart; but the forsaken covenants, ruined altars and slaughtered prophets—these discouraged him. Such a despondency is surely a much better thing than a jaunty light-heartedness which is at bottom based on a selfish indifference to all the greatest and most precious things in human life. Elijah's despondency, however, was wrong. He had set aside the claim of duty in favor of the indulgence of sentiment. The cause was God's, and it was still dear to him. The Lord therefore sent him back to duty and gave him directions. These directions involved two principles. He was not to dwell on the abstract aspects of evil. He was to address himself to the practical duties that lay around his path. We can only guess at the reasons for the permission of all these evils, but we know what is duty.

He was to begin to work with individuals—to deal with men one by one. "Anoint Hazael, etc." One of the familiar fallacies of an age like this is that men can be really improved in the deepest sense of the word, if they are dealt with in masses. This mode of work partly arises from the inertness which shrinks from the hard and humble work of dealing with single characters. General measures have their value, but cannot be substitutes for that careful indispensable labor with single souls which alone secures real changes in hearts and characters.

"What doest thou here?" To every human being this question must be suggested, "Why am I doing what I do, thinking what I think, seeing what I see?" Work and recreation are equally legitimate, if each is treated as part of the will of God. There may be very good reasons for spending portions of our life on Horeb as well as upon Carmel, but the essential point is, that we should be where we are, that we should be doing what we do, because, so far as we know, He who has given us the gift of life wills this wills nothing else respecting us.

The Great Evidence of Christianity.

By Moses D. Hoge, D.D., Second Presbyterian Church, Richmond, Va.

For this cause I bow my knee unto the Father of our Lord Jesus Christ, of whom the whole family of heaven and earth is named, etc.—Eph. iii., 14-21.

You may remember that on one occasion a friend found Michael Angelo gazing, like one inspired, upon a shapeless block of marble. When he asked him why, the sculptor replied, "I am thinking of the imprisoned angel I am going to set at liberty." By ten thousand patient touches he accomplished his great design, and the angel released came forth in beauty to be admired by the world. In the text there is something better than the released angel—a depraved man renewed by the power of the Holy Ghost; transformed, not into the figure of an angel, but into the Divine image, made like Christ. This is the beauty and glory of this text. This is one proof of our holy religion not often enough insisted on. The Gospel alone of all religions proposes to regenerate men, and to make them new creatures.

I state only a historical fact when I say that in the time of the Cæsars the Apostles preached a new faith, grounding it upon the claim of the regeneration of mankind, and if that is true then Christianity differs from all other religions that ever existed, and in it a new beam of hope dawned upon the darkness of the world. Such being the claim of Christianity, I am not surprised when I look into the writings of such a man as Celsus to see that he asserts that no such religion can ever prevail, as it undertakes to regenerate the wicked, to make men over again, which is impossible. If it be impossible, then, indeed, must Christianity abandon its claims; but if it be possible, if again and again it has been done, then is Christianity divine.

Never was there a dialogue as short as that of Christ with Nicodemus that contained so much. Nicodemus was startled by the very fact that is contained in Celsus' proposition. "How," he exclaims, "can a man be born again when he is old?" Very solemn is Christ's answer: "Verily, verily I say unto thee, except a man be born of water and of the Spirit he cannot see the kingdom of God." On that fact, that the Gospel could regenerate mankind, was its Divine Founder willing to stake its claims.

Perhaps you recollect how the Christian fathers answered the infidel argument. They said: "Come into our assemblies and see whence we came; how the old hate and savagery have died out of our lives. Come and see how we recognize as our neighbor any one that needs our aid; how we forgive our enemies and do good to our persecutors. Come and see whether the Gospel has made transformations among us or not." It is simply a question of fact. If the Gospel can take depraved men and make them new creatures in Christ Jesus it shows itself to be worthy of its Divine Founder.

Then the question arises, Is it true that the Gospel does effect such transformations? Of that truth there is no better example than the author of the text. To see a man once filled with insane fury against the followers of Jesus so transformed as to weep over the enemies of the Cross, so earnest in preaching the same Gospel he had hated that he ceases not to warn everyone with tears; this surely is a mighty evidence of the power of Christianity. How will you explain it otherwise, that a man who had labored to overthrow the altar should be so changed that he is ready to lay himself upon that altar, if need be, a willing sacrifice? How else will you explain it that he threw by all associations of his past, entered upon a life unparalleled, and went forth to girdle the world with light through his missionary labors. If Saul of Tarsus was not different from Paul the Apostle never was change wrought upon a human heart.

Can any man look back upon the history of the past and say that Clement, Jerome and Chrysostom of the golden mouth were not different from the educated and polite heathen of their times? That in modern times there was no difference between Mirabeau and Fenelon,

Tom Paine and Henry Martyn? Is there no difference between the confessions of Rousseau and the confessions of St. Augustine? I would rather be the author of one of Newton's hymns than of all Tennyson has written, greatly as I admire the poet laureate, and will any one say that those hymns were written by the same man that trod the deck of a slave ship and startled even his associates with his profanity? Will any one say that the same Bunyan whom a woman—not a good woman either—rebuked for his wickedness, stood upon the Delectable Mountains and lifted his eyes with rapture to the shining City of God?

I think this is a species of evidence of Christianity not enough insisted upon. I am thankful for all the evidences; for what theologians call the external and internal. Oh, I think it is a great thing when history, science, and philosophy all come up together to demonstrate truth! It is a great thing when thinkers and scholars lock their shields together to form a solid rampart round truth. It is something to be thankful for, when students of nature explore its wide fields and listen to its voices, that in all they may find new demonstration of the truth of the inspired work. But nothing is so convincing as the fact that Christianity is the only religion the world ever saw that professes to regenerate men and aims to bring the world back into harmony with God, just by the sanctification of the individual through the power of the Holy Ghost.

If anybody were to bring before you a piece of machinery your first inquiry would be, What do you propose to do with it? And should the inventor reply, To blow soap bubbles or fashion delicate wreaths of smoke, you would say it was not worth investigating. Macauley says that ancient philosophy was wholly speculative; modern philosophy is altogether practical. It demands proof, results; something of use. It is but fair and right that Christianity be subjected to the same rule. And I say this is its great distinctive claim—that it makes new men of those who accept the Gospel. It does more than release the imprisoned angel. It brings out the likeness to the divine, so that renewed men and women walk forth the sons and daughters of the Lord Almighty.

Paul has drawn that shining portrait, and shown how the lineaments are formed, and as he wrote, his heart, over-burdened with the glory of the picture, broke forth in prayer, "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." The whole family! How suggestive! I am thankful to think God has only one family in His wide universe. It is divided, indeed, into the Church militant on earth and the Church triumphant in heaven; but, glory be to God, it is one household.

"See how the apostle's thought struggles for expression. Not His glory" alone, but the "riches of His glory." Sometimes Paul's style seems confused, but it is not confusion; it is condensation. It is the great thought struggling for expression. The vines in the forest do not choke the great trees; they only drape them. Here, as Doré might have stepped back after drawing an outline to contemplate his work, so the apostle seems to consider his, and to begin at the beginning, recognizing the power of the Holy Ghost, and shaping his prayer into an entreaty that his beloved might be strengthened by the might of the Spirit in the inner man. We need that power, my friends, to teach us to understand the reality of the spiritual world. All things that we are commanded to pursue are unseen, and there Christianity is at a disadvantage; but if we could get but a glimpse of the white throne of judgment with the books beside it waiting to be opened; if we could see the glories flash along the battlements of the Heavenly City; if we could catch but an echo of the new song, or pluck but one flower or taste but one of the twelve manner of fruits—O, then we should come back with a deathless sense of the reality of things as yet unseen!

But now there is no revelation to the senses, and therefore are we in danger of pursuing the things that perish till we perish with them; unless our eyes are

opened, as were those of the young man who, at the prophet's word, beheld the horses and chariots of the Lord. Opening his eyes did not put them there. They were there before. Just so the opening of our eyes enables us to see the realities before unseen, and to go through life with the power of the world to come resting upon us. We are made strong. We grasp the truth, we feel the power of the truth, and that we cannot do unless we are "strengthened by the Spirit in the inner man." It is fashionable now to talk about doubt as if it were an indication of genius, and to question everything. Does doubt accomplish anything? Does doubt get anywhere?

"Our doubts are traitors
And make us lose the good we oft might win,
By fearing to attempt."

To doubt is weakness. Man is strong in proportion to the depth and strength of his convictions, so that there is philosophy as well as theology in the apostle's prayer that the inner man may be strengthened with might by the Divine Spirit, that Christ may dwell in the heart by faith. On that faith the apostle builds his structure. Faith is the vine on which grow all the clusters of the Christian graces—Love, a purple cluster, fragrant and sweet; Peace, throwing its perfume on the air; Joy, sparkling as with dew; Humility, clad in russet; Hope, upon the topmost bough, cheering the heart like wine, catching the first beams of the sun; Faith, that Christ may dwell in us! It is a great thing to have Christ with us; a great thing to have Christ for us, but it is a better thing to have Christ dwelling in us—like one at home. If that be true of us, we can say with the apostle, "To me to live is Christ, and to die is gain."

True Freedom.

By Rev. O. P. Gifford, in Warren Avenue (Baptist) Church, Boston.

And ye shall know the truth, and the truth shall make you free.—John viii., 32.

Three mighty words are emphasised in the text—know, truth, free. Three great thoughts are given us by the Master—knowledge, truth, freedom. All knowledge is of the truth. All knowledge of the truth results in freedom. There is no true freedom except that which comes of the knowledge of the truth.

Men claim to be "free-born," others attain to freedom at a great price; yet he who sins is the slave of sin. Political freedom is but the bark, intellectual freedom but the fibre, of the tree spiritual; freedom is the sap. Men contend for bark and fibre. Christ gives the sap, and that takes to itself a body and expresses its life.

Sometimes we have a political freedom, so far as men can give it, but lifeless, sapless, formal, not real, as dead as telegraph poles strung with the wires of politicians.

In Ps. cv., 17, we read: "Joseph was sold for a servant, his feet were hurt with fetters, he was laid in iron;" but even there he was free, for "God was with him." "Stone walls do not a prison make, nor iron bars a cage." It was but a step from the prison to the palace, but an hour between the fetters about the limbs, and the chain about the neck. Joseph was as free in the dungeon as on the throne.

Moses led a nation into the desert—the Red Sea covered their fetters; the pillar of fire destroyed their masters; the song of Miriam chanted their freedom; they were out of Egypt, but Egypt was not out of them. Calf worship was in the blood; at the foot of the mount that could not be touched, the gold and silver that stood for the wages of four centuries of bondage went into the fire and came out shaped by the Egyptian slavery in the veins. The desert became the burial ground of a nation of slaves instead of the highway to liberty. With the world in which to roam they were bound to the throne of the Pharoahs by bonds they could not break.

Every week thousands come to the shores of this "land of the free" from the ends of the earth, but the touch of the shore and the breathing of the air does not free them from the ignorance and prejudice of the Old World. A few, like Lazarus, are freed by the hands of education from the cerements of the dead past; but many, like Lot's wife, die between

the old and the new, facing the past. True freedom is from within out, not from without in.

It matters not where I hang my watch, or how confine it, so I wind it, it is really free. If I interfere with the works it is in bondage, though in an unfenced field, beneath an open sky, for it cannot fulfil its mission, tell the passing hours, in sympathy with the stars. So of man—bind, chain, imprison—if the soul be in sympathy with God, sustained by truth, you have a freeman. If out of sympathy with God, out of harmony with truth, I care not how free physically, you have a slave. John, though in prison, was free; Herod, though on the throne, a slave; Christ, though bound, free; Pilate, though signing a death warrant, a slave. Freedom, like the kingdom of Heaven, is within.

The text teaches a threefold lesson—man may know, truth is, the knowledge of truth brings freedom. The word *know* carries us back to the dawn of history. Two possibilities are placed before man—life or knowledge. Full of life, feeling no present lack, he chooses knowledge, at the risk of life. The race is true to its head. The longing to know is the ruling passion of the race. In search of knowledge men seek the tropics, plunge into the Dark Continent, press toward the North Pole, study the stars, ransack the earth, bend over the body and peer into the mind of man, use time and strength for knowledge. And here comes one who says, "Ye shall know." The interrogation point of the centuries is straightened into an exclamation point. The question, "Can man know?" is met by the assertion, "Ye shall know!" The wise Greek of Paul's time marked the end of his search with the words, "To the unknown God." The foolish agnostic of our day marks the beginning of his search with the words, "To the unknowable God." The Great Teacher, older than the former, younger than the latter, sums up His search in a promise, "*Ye* shall know!"

The promise implies that man is so made that he can trust himself and the results of his search and experience; the natural powers of man are trustworthy. Not mine simply, but mine averaged with and regulated by others. I compare my watch with Harvard time, and that is belted to the stars; the pendulum swings yonder; the echo is in my pocket. So I use my senses, compare and contrast with the experiences and results of other men, and rest upon the final answer.

I turn from the world without to the world within, and follow the same law, and abide by the result. In science and religion I trust my fellows and myself. Experience confirms trust, and I come to know the world without, the world within, the world beyond. The laws and forces of each obeyed yield knowledge.

The subject of knowledge is truth. "Ye shall know the truth." There is such a thing as truth then. On my study wall hangs a copy of Cobb's picture, "Christ before Pilate." They stand face to face in a palace room. Christ calm, with crossed hands, behind Him a solid wall, fitting type of His security. Pilate leans on one elbow, behind him an open window and unmeasured distance, type of his uncertainty. He is an incarnate interrogation, a living question. Attitude, eye, lips, all ask, "What is truth?" and the reply is before him. "I am the truth." "I came to bear witness of the truth." "Mine is a kingdom of truth." The truth stands in contrast:

a. With a lie, a conscious deception. Only two classes of created beings lie, devils and men. "The devil abode not in the truth, because there was no truth in him; when he speaketh a lie, he speaketh of his own, for he is a liar and the father of it." Christ accused certain men in His day of being children of the devil and liars. To-day as then men lie, wilfully misrepresent in business, political, and social life.

b. With veracity. Robertson draws a distinction between truth and veracity that is worthy our thought. Truth is consistency between what we think and say, and between what we think and what is. Veracity is consistency between what we say and think, but we may think wrongly. A man may be veracious, and not truthful. Deceived by appear-

ances, he may tell what he thinks, but think wide of the truth.

Truth is reality, as opposed to a lie and to appearance. Reality in things, and in relations between things, facts and relations sum up all we know. Spirit is a fact, matter is a fact, the relations existing between the two are facts, and the knowledge of these is possible. Christ as the Son of God and the Son of Man sets forth certain realities, certain truths regarding both, and the relations between the two. That God is, what God is, what man is. The relations between the two, of alienation because of sin, of possible reconciliation because of Jesus Christ, of the Holy Spirit brooding over man, as He once brooded over chaos, bringing the spiritual chaos into harmony and order, of results growing out of all relation eternal separation. Spiritual death, of results growing out of reconciliation, joy, peace, eternal life. These facts, relations, results, are truth—are real; and they may be known.

The result of such knowledge is freedom. Freedom from the past.

"Sorrow's crown of sorrow is remembering happier things."

"Son remember!" was the crown of thorns on the brow of suffering when the rich man was in agony. But the knowledge of God and of God's reconciliation to man blots out the past as a thick cloud is blotted out; as it is blotted out by the west wind, changed with refreshing showers that nourish the new seed of the kingdom with a harvest unto life.

The past is the seed bed of the future; fear for the future is born of memory of the past. There is no more "fearful looking for of judgment to come." When the past is behind God's back, the soul, thus freed from haunting memories of the past, and tormenting fears of the future, is free, indeed, in all the full play of its powers, free as the son was free, with the freedom wherewith the son makes free.

The one condition of all this knowledge of the truth, and consequent freedom, is belief in Christ. This promise of freedom through knowledge of the truth is given to those who had believed on Christ.

Faith, as a grain of mustard seed, grows into knowledge. We begin with belief in Him. We end in knowledge of the truth as to God and man, and of relations between them, and consequent freedom.

The Love of God.

By G. F. Pentecost, D.D., Tompkins Avenue (Congregational) Church, Brooklyn, N. Y.

Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.—Jude 21.

The command is not that we should keep our love to God, but that we should keep ourselves *in* the love of God. If you had been sick and were convalescing, and the physician should say to you, "Yes, you may go out, but keep yourself in the sunshine," you would understand at once that you were not to generate sunshine, but only to keep yourself in that sunshine which is flooding the earth.

The Scriptures declare God is love, not that He *has* love. Dr. Chalmers used to say, "As soon as a man comes to understand that passage he is infallibly converted." Love is not an attribute. You say God is merciful, God is just; but mercy and justice do not express the whole of God. Love is the whole of God. Light is not yellow or red, but white. White is a combination of all the colours; so love is a combination of all the attributes of God.

1. *Observe its greatness.* Take this passage, "For God so loved the world that He gave His only begotten Son," John iii., 16. In the bright sunshine of that text what a place for a sinner! The invalid sits so that the sun can shine through the window upon him. He bathes in the sunlight. This text is a window through which streams the health-giving light from God.

2. *But we turn from that passage, it is so general.* "The world" is so big. It is *my* sin, my great throbbing anxiety, that troubles me. We read further, "that *whosoever* believeth in Him should not perish, but have everlasting life." We enter through that word *whosoever*, and find Christ a personal Saviour.

3. *This love is not based on any merit in us.* Hence our great sinfulness is no hindrance to it. I have a little girl who often says to me, "I love you, papa; I love you just because I *do*." So it is with the great heart of God.

4. *Nor is there any peculiarity in the sinfulness or nature of anyone that hinders this love.* In Eph. iii., the Ephesians are urged to be "rooted and grounded in love." In whose love? Their love? No; Christ's. Read the concluding verses of that chapter. This love "passeth knowledge," and yet Paul would have us comprehend it. Blessed paradox! Paul seems to reel and stagger at the thought of the greatness of this personal love of God.

5. *When did this love begin?* The Scriptures tell us that God loves us with an everlasting love. Some are troubled about fore-ordination. I am comforted in knowing that salvation was not an afterthought. But away back in the ages God had planned it all out.

6. *How long will this love endure?* Human love breaks down, but not so with Divine love. Having loved His own, He loved them to the end. How He loved His disciples! He did not say, "And go and tell John who loved Me," but Peter who denied Him. "Tell him that I am risen and wish to see him." What triumphant confidence is that of Paul, Romans vii., 38: "I am persuaded that neither death nor life," &c. There is nothing in the whole category of human or spiritual enmities in this world or the world to come that can tear the believer from the love of God in Christ Jesus. Be assured that He who forgives and loves will love to the end.

The Sinner's Excuses.

By Bishop Samuel Fallows, St. Paul's (Ref'd Episcopal) Church, Chicago.

And they all with one consent began to make excuse.—Luke xiv., 18.

There is no excuse for any man being without the religion of Jesus Christ. Men in business often urge that the condition of their vocation is such they cannot seek religion. There is no legitimate business that can be set up as such an excuse. No vocation is illegitimate in which men meet each other in honorable contention about the affairs of life.

I. It has, however, been urged as an excuse that men often refuse to become Christians on account of things that are entirely proper. There is a concentration of the spiritual forces on lower things that should be on higher. The Creator has given us the ambitions of the heart in temporal things. He did not so constitute them that they must interfere with what He would have us do for Him. He has created no schism between our worldly attainments and what we should do for Him. In no sense can religion be placed against legitimate business. God does not put His demands against our own personal welfare.

II. Another excuse often urged is that the theories of Christianity are not sufficient. Has the man who so excuses himself become satisfied that he has exhausted his resources in the attempt to ascertain if the theories are sufficient? This is resting on an intellectual excuse. Men fail to investigate. Spiritual subjects cannot be handled logically or by reason. Man cannot say that the Christian religion is a failure until he has exhausted all efforts to experience it. The question is, have you curbed your will and released your heart? There is no excuse otherwise.

III. A plea often urged is the imperfect life of Christians. Behind this reason many thousands of our people are hiding. There is no justice in it. We know how frail we are. All human life must be imperfect. It is not the duty of an ambassador of Jesus to say, "Look to the Church." A man usurps the place of the Lord when he directs our attention to the Church instead of to the truth as exemplified in the life of Christ. The all-atoning sacrifice of Jesus is ours; it is the only ideal to which we should be directed.

IV. It is urged as an excuse that there are so many Churches one does not know which to accept. It is wrong to say that religion can be found in any one particular Church. But the excuse is not sincere. How many theories are there about the solar system or the earth's mainten-

ance of its place in the universe? There are no more about Jesus, or salvation, or the Church. The excuse is not sufficient.

Another excuse is, that men do not know how to become Christians; that they do not know what Christianity is. The way is plain. The way is so plain that the wayfaring man shall not err in travelling it. The same faith that you have in your fellow-man if placed in Christ will lead to a realization of religion. Place in Him the same hope and the same love that you do in your fellow creatures and the mystery is at an end. The way is plain. Jesus has said: "Come unto Me." It only requires that we shall transfer to Him our hope and affections. Then the work is done.

The Design of Affliction.

By Joseph Parker, D.D., City Temple (Independent), London.

That He may humble thee, and that He may prove thee to do thee good at thy latter end.—Deut. viii., 16.

It can never be inappropriate to address an assembly of men upon the subject of affliction. In that one solemn fact there is a whole philosophy. No feature of affliction escapes the attention of the Bible; you find it also in every book. What is the reason of the mournful tone which pervades the holy revelation? The brief, grim, tremendous answer is Sin. But granted that sin is the parent of sorrow, affliction, death, what are God's uses of affliction?

I. "To know what was in thine heart." Some things can only be got at by fire. Pain sometimes touches into activity our noblest impulses and evokes from hitherto dumb lips the noblest prayer. Sometimes we see farther through our tears than through our laughter. Sometimes a man owes most to adversity and darkness. These reveal the man to himself.

II. "Whether thou wouldest keep His commandments or no." Obedience is the purpose that God has in view. There can be no grand life until we have learned to obey. Obedience is discipline. It shows man that he is not God. It brings him down to his proper level. Every man must begin to fight the battle in his own heart. Obedience is the acquiescence of the heart. This is filial obedience.

III. "Are not these evils come upon us because our God is not among us?" Sometimes God's withdrawments evoke from the heart conscious of his absence the most poignant and eager prayers. He says, "I will go away that they may miss me." He says, "I will withdraw and cause the walls of their security to tremble and the roof of their defence to let the storm pour down through it, in order that they begin to ask *great* questions." God will not have us fretting the mind with the little inquiries and petty interrogations. He will force us to vital questions. "Is God among us?" Why deal with symptoms and not with real diseases? Why try to clean the window when you have shut out the sun? Why paint the cheek when you know disease is in the heart? Ask God to come back again and all will be well.

IV. "They shall bear the punishment of the iniquity that the house of Israel may no more go astray from me." Punishment is meant to bring men home again. All the parts of our bodies feeling pain are fighting for God. His laws speak for Him, defend Him, and all say, Come home again.

V. "I will cause you to pass under the rod, etc.; there shall you remember your ways; ye shall loathe yourselves in your own sight for your evils that you have committed." You cannot argue with a man who is running down to hell with the consent of all his powers. There must be worked in him self-loathing. He must so see evil as to hate himself—self-disgust is the beginning of penitence and amendment.

VI. "Every branch that beareth fruit He purged it that it may bring forth more fruit." This is another purpose of God in affliction. God sent His servant Paul a thorn in the flesh that he should not be exalted above measure.

VII. "That He may do thee good at thy latter end." There is the sweet answer—"after thou dost try me Thou will bring me forth as gold." How much ed-

ucation some of us need. If the end of digging grave after grave is that we see our sin as God sees it, and hate it as Christ hated it, then all the loss has been for our good. This is the will of God, even your sanctification. He is pruning us, cutting us, nursing us, purifying us by diverse processes to the end that He may set us in His heavens—princes that shall go no more out forever.

THE COMPOSITION OF GENESIS—NO. III. ELOHIM AND JEHOVAH.

By Talbot W. Chambers, D.D. (Reformed), New York.

In the fourth and fifth chapters of Genesis there is a fair occasion for testing the theory that by the use of one or other of the divine names one can trace the separate authorship of the component parts of the first book of the Bible.

In the fourth chapter we find the name Lord used throughout with one signal exception. This occurs in the twenty-fifth verse, where Eve says: "For God hath appointed me another seed instead of Abel." In the fifth exactly the reverse is seen. Here the name God is used throughout with one signal exception. This is in the twenty-ninth verse, where Lamech is represented as saying: "This one shall comfort us . . . because of the ground which the Lord hath cursed." How is it possible to doubt that the two names are used interchangeably, and that the variation has no reason save in the taste of the writer? Unquestionably both were known to him and both represented the same Being.

The explanation of this matter given by Hupfeld, Lenormant and others, is that the genealogies in these two chapters were originally the one altogether Jehovistic and the other altogether Elohistic, but the final editor suppressed a portion of each so as to establish a concordance between them. Wellhausen says that in the fifth chapter the thirtieth verse followed the twenty-eighth, and the twenty-ninth is an interpolation; and he offers the same explanation of the latter part of the twenty-fifth verse of the fourth chapter. To all these theories and to any others of the like kind, there stands the insuperable objection that they mangle the sacred text without any good reason. They first construct their plan of the authorship, and then manipulate the facts to suit themselves, which is just as unscientific as it is irreverent. We have the narrative in Genesis, and we have no collateral sources of information whatever. Now, this narrative may be accepted or it may be rejected, but no man has a right to adopt one part and repudiate another. For both stand upon precisely the same authority. The oft-repeated statement of a succession of editors each revising the work of his predecessor is nothing but a conjecture, and a conjecture with nothing to sustain it. There are no traces of tribal or national partialities at work. The Jews had too much reverence for their sacred records to allow any manipulation of them.

Besides, the whole appearance of the early portions of Genesis favors the common view that they are ancient records put together by Moses in order to show the basis of the great redemption to be wrought out through Israel and Israel's seed. Had these scanty narratives been worked over again and again, as we are told, surely the obvious gaps that exist would have been filled, the Elohistic and Jehovistic portions would have been separated throughout, or else interblended more copiously, and the entire book would have but one coloring from beginning to end. It is insisted, therefore, that the fragmentary character of the document, and its likeness to an ordinary *Collectanea*, are the very features which, instead of confirming the notion of a divided authorship, followed by successive revisions, rather establish the traditionary opinion that Moses took the details which came down from the patriarchs, and under divine guidance wove them into the consecutive history we now have.

JERUSALEM CHAMBER IN THE DEANERY OF WESTMINSTER ABBEY

Where the British Bible Revision Committee held their Sessions.

Westminster Abbey.—We give on page 344 a view of Westminster Abbey. This celebrated Abbey is cruciform, 530 feet in length, 203 in width, and its west towers 225 feet in height. The first Abbey is said to have been erected by Sebert, in the sixth century, on the ruins of a pagan temple. This primitive structure was splendidly rebuilt by Edward the Confessor (1055–65) and filled with Monks from Exeter. It was constituted by Pope Nicholas II. the place for the inauguration of the Kings of England and dedicated December 28th, 1065. Henry III. rebuilt it once more in a beautiful and magnificent style about 1220, and the great Cloisters, Abbot's House and principal monastic buildings were erected in the reigns of Edward II., Edward III. and Richard II. The Abbey was dissolved and made a bishopric in 1541, and made a Collegiate Church by Elizabeth in 1560. During the reigns of George I. and George II. the great west window and west tower were rebuilt. Dilapidated parts were restored in 1809 by Wyatt at an expense of $210,000. The Abbey was opened January 28th, 1865, for evening services for the working classes with a sermon by Dean Trench. The 800th anniversary of the foundation was celebrated on December 28th, 1865. The late Dean Stanley added to the celebrity of the Abbey by his urbanity, hospitality, dignity and learning.

Jerusalem Chamber.—We present on the opposite page a view of Jerusalem Chamber, the famous room which was some centuries ago in the Abbot's House, but is now within the Deanery of Westminster, and through the kindness of the Dean is open to visitors. The origin of the name is obscure. Some derive it from the pictures of Jerusalem on the tapestries, and others from its adjoining sanctuary, "the place of peace." It is a large hall hung with tapestries, mostly from Henry VIII.'s time, representing the circumcision, the adoration of the Magi and the passage through the wilderness. It has a great green-covered table filling the whole middle of the room before the fireplace, and chairs. The panelling is of cedar wood. This room was built by Abbot Littlington between 1376 and 1386 as a guest room for the Abbot's House. In it Henry IV. died (March 20, 1413), when on the eve of a pilgrimage to Jerusalem. Here Addison (1719) and Congreve (1728) lay in state before burial in the Abbey. To this room the Westminster Assembly adjourned at the close of September, 1643, because the room was well heated from its huge fire-place; and here, in 1662, the Bishops made the final alterations in the Book of Common Prayer. In this chamber the Lower House of Convocation of the English Church meets.

It was at a meeting of this Convocation on May 6th, 1870, that the movement toward a revision of the authorized version of the Bible originated. A committee was then appointed and empowered to invite the co-operation of any eminent for scholarship, to whatever nation or religious body they belong. This led to the companies of revisers which were composed of the most distinguished Biblical scholars, not only of all parties and schools in the Church of England, but also of Presbyterians, Independents, Baptists, Wesleyans and other Christian denominations. These eminent scholars were divided into two companies—one on the Old Testament and one on the New—who held their sessions in Jerusalem Chamber. In August, 1870, negotiations were opened having in view the co-operation of American scholars with the movement. It was arranged that the selection of such should be made by Dr. Schaff, and two American companies were finally organized, including distinguished scholars of all denominations. The New Testament revision was completed in 1880; the revised Old Testament will probably be finished this Autumn and be published early in 1884.

A CONSECRATED CHURCH.

By John Hall, D.D. (Presbyterian), New York.

There is a picture in all the synoptists of which Raphael caught the true plan and spirit, and gave an abiding copy in his last great work, "The Transfiguration." In it two other worlds than ours touch. From above ransomed spirits come to the man Christ Jesus and the disciples. From below tormenting demons, mysteriously permitted to enter by the doors of natural disease, afflict the children of men. Satan shall not be able to plead that he was taken unawares, and had no opportunity to muster his forces, as the reason for his kingdom and works being destroyed. The Saviour comes from the mount, where Moses and Elias afforded him congenial companionship, to the plain below to a spectacle that wrings from His human heart the exclamation, "How long shall I be with you? How long shall I suffer you?"

But that spectacle is all too often reproduced on earth. These five elements entered into it: An absent Lord; application for relief from terrible evil; a weak body of disciples; a cavilling group of scribes; and a fickle and excitable crowd, largely influenced by mere curiosity. Here we have, even to-day, the counterpart. "Jesus is gone above the skies." Dreadful sin and misery afflict men. Intemperance, iniquity, murder of purity and life, too general indifference to the best things—these cry out, and harass and torture their victims. The Church seems unequal to the task of dealing with them. The sophists, and the whole tribe of cavillers, point to the inability and dispute with the disciples. And a great crowd, moved by little deeper feeling than that with which a pedestrian contest or a rowing match is eagerly followed, is treated as judge and arbiter. One longs for a repetition of the original episode, when the Master came to the scene somewhat as a general appears to inspire confidence in a wavering wing of his army on the battle-field. Indeed, the longing for the "premillennial advent" is a natural outcome of human feeling, and it is not wonderful that it has given color to the interpretation of many passages of the Divine Word, "What question ye with them?" said the divine and authoritative Teacher. "Here am I. Now deal with me. I shall meet your objections." But they had nothing to say. It was left to the father of the miserable boy to break the silence and renew the application for relief.

Perhaps disciples now would do well to catch the spirit of the question, and say to the scribes of our time, "We are weak disciples; we did not originate this plan of redemption. It is not our workmanship. What is the use of disputing with us, with standards of your own and the public for a jury? We only carry the Master's message. Settle the dispute with Him. Go to Him in His Word, at His throne of grace, as you must go to His throne of judgment. He can answer you." In other words, it is worth considering if the Church should not argue less, and work, pray and testify more. She did not invent the message; may be as little able to defend it as the telegraph operator to defend the message he conveys, and for the correct transmission of which alone he is answerable, and should not, perhaps, feel the obligation to do it at the bar of secularists. She can deliver it in the spirit it implies, and wait for the time when the Master will interpose with His silencing word, "What question ye *with them?*" It will not be the first time for His Church's foes to be speechless.

When alone with Him we may well say, with these disciples of old, in relation to the devil and his multitudinous forms of tottering human victims, "Why could not we cast him out?" There had been but lately in their hands the power

—received, of course, from Christ—to do this. "Lord, even the demons are subject unto us," they had truly said; and no wonder, for He said to them, "Cast out devils." How is it that they are impotent now? Well, we can see something of their condition, throwing light on the point. He had told them of the coming atoning death. They had looked for a triumphant secular advance. They were bent on that—so bent on it that they could not take in the spiritual view of the enterprise to which they were committed. They dreamed of thrones, powers, banished Romans, and re-established Davidic conquests and glory. They would not awake to facts, even though Christ declared them—the fact of His absence, their being alone, their power being that of the Spirit sent from Him. And now the Master is absent. So are the strongest characters among their own band—Peter, James and John. They are not under the power of the world to come, and so, when they are confronted with this mystery of evil, they cannot do as they had once done, and cast him out. So much we can ourselves surmise.

But hear Christ's reply to their question. "This kind"—not surely meaning this kind of evil and dumb spirit, nor probably even this kind of spirits generally, but "this aggravated, long-seated, malignant form of evil, goeth not out but by prayer." It will be noticed that "and fasting" is left out in the revised New Testament, as is the entire verse in Matthew (xvii: 21), while Luke is silent on the subject. Indeed, our Lord has, neither by precept nor example, given any distinct countenance to regulated or periodical fasting. The New Testament enjoins nothing on the subject, and the Old far less than is loosely supposed. But even if "and fasting" had been uttered by the Lord, the meaning could only have been that these forms of evil can only be grappled with by a Church, by disciples thoroughly in sympathy with the Head, accepting His teaching, living by His Spirit, and consciously working in the power of an invisible but ever-present Captain for spiritual ends. "Prayer is the Christian's vital breath." If the breathing is bad and the atmosphere is tainted the Christian is feeble. So is the Church. Let there be little prayer, and let there be breathed an atmosphere of secular ambition, worldly success, or the wisdom of this world, and there will be impotence. The Church will fail to deal with the problems evil thrusts into the world, and the scribes, who are mighty in "law" and ill-disposed to Christ, and even to a personal God, will be apt to scoff at the humiliating helplessness.

What, then, are we to do? Accept the situation. We have no such splendid success before us as we dream of. We shall never get the world, *as the world*, to be subject to Christ. Its shows, theatres, "pomps, and vanities" we can never consecrate. It only remains to do in actual life what one branch of the Church does in the infant by proxy—namely, renounce them. The world is not to be reformed and elevated into holiness. It has to be converted. If we would be able to cast Satan out of it we must live in that close fellowship with God, that healthy spirituality, that utter reliance on the power of the Spirit, which always honors God, and which he always employs and honors.

TRAINING IN TEXTUAL CRITICISM.

Prof. M. B. Riddle, D.D. (Congregational), Hartford, Conn.

There is no study of vital importance to the pastor in which his training is likely to be so defective as in that of New Testament textual criticism. Of course there is an increasing knowledge of the facts, and also a more sensible and honest appreciation of their bearing upon the great questions respecting the purity and integrity of the New Testament records. But information is not training; knowledge does necessarily create skill; curiously reading about the great

manuscripts does not give ability to discuss, still less to decide for one's self, the correct text in a passage where the authorities and editors differ. Despite the great advance in this science, it may be doubted whether one-tenth of the pastors in this country own a critical edition of the Greek Testament. Fewer still possess an edition which gives the authorities for and against the readings it accepts. Probably many of those who do have one or the other of Tischendorf's critical editions cannot read his notes, still less weigh the evidence they present. As a teacher, the writer has found it difficult to induce young men to buy a Greek Testament, which would be useful in training them as critics; and to train them in the inspection of the evidence is no slight task, mainly because they are content to accept the judgment of the editor without troubling themselves as to the grounds he gives for it. It may therefore be inferred that the great mass of our pastors have not the skill necessary to determine whether the so-called "received text" or the critical text of Tischendorf and others is the more correct. Nor is this at all strange; so much of the time in our educational institutions is given to "cram." The attempt is made to fill with knowledge rather than to develop skill. The judgment is too rarely exercised in every stage of education. But if every man has a right to think for himself then every man has the duty of learning to think right. Without training the right of private judgment becomes license instead of liberty. If every pastor is bound to form his own (and right) conclusions on theological questions, surely he is bound to know something of the accuracy of the records on which the solution of all questions in revealed religion depends.

It may be objected that in these days there are so many things to be known, as to leave no time for this particular branch of study or training. But the question remains, how many things are more important than this? In proper education there is regard for perspective. In the multiplicity of topics some lie nearer than others to an earnest man who has a real call to the ministry. If he would train himself aright he must learn to estimate the relative importance of various studies, that is, the importance *for him* as called of God to preach the Gospel of Jesus Christ. The true perspective usually reveals itself from the true point of view. Some men do not discover it until they begin the active duties of the ministry, and some never discover it.

But it may be said, the subject is abstruse, a great deal of time would be required to make one's self skilful, why not leave the whole matter to experts, and trust their trained judgment? But experts differ, and the pastor who would feel any intelligent confidence in the exactness of the Greek New Testament *must* have sufficient training to decide for himself. It is the penalty which attaches to the privilege of thought in all departments. The unanimity of experts would stop the investigation of the mass of men. Moreover it is important for every man who teaches others to know the grounds of his own statements. It is a matter of faithfulness to Christ as well as of honesty to Christ. Now of all the statements which the pastor makes, the larger proportion rest on the words of the New Testament. Ought he not to know whether they have been correctly preserved? Presently it will become clear that he *must* know. The matter is becoming a very practical one, and the discussion is but just beginning.

The publication of the Revised Version of the New Testament makes it clear to every intelligent English-speaking Christian that there is a mass of minor variations between that version and the Authorized, most of the important ones depending on the form of the Greek text. This state of things cannot be ignored, still less scolded or whined out of existence. No anathemas will banish it; no jeremiads of sentimentalism will dissipate it. If English-speaking Christendom is honest, then the decisive issue as between the two versions will be that of the Greek text.

It would be very easy to get rid of all this trouble, if men would be governed by unreasoning sentiment; but they will

not be. On the other hand, the issue would be more quickly decided if all the scholars were on one side. But it must in all fairness be stated that they are not. Within the next few years there will probably be a heated controversy between the upholders of the received text (substantially that lying at the basis of the Authorized Version) and the modern critical editors. On the side of the received (or traditional text) will be Dean Burgon, Mr. Scrivener, Dr. McClellan and a number of lesser lights in England. In this country the scholars are almost, without exception, on the side of the modern critics. But we have a great many intelligent ministers, who, while not trained in textual criticism, will from preference take the so-called conservative side, and reproduce in popular form the arguments of the English advocates of the received text.

Precisely because there will be such a controversy, is it important for the pastor to have his judgment trained to decide for himself. The more so, because even the upholders of the traditional text accept many of the results reached by the defenders of the critical text. If one accepts Dean Burgon's position, there still remain thousands of minor variations to be discussed on his principles.

It will be found that the training which enables one to follow this coming controversy and to form a judgment in regard to single variations is a training of the highest value for the pastor. It will aid him in estimating evidence, cultivating his judicial faculty; it will educate him in exactness; it will help him to form habits of discrimination in the interpretation of disputed passages. Nor will it make excessive demands upon his time, if he goes about the matter in the right way. Unfortunately much of the reading on the subject fails to give any hint as to the correct method of training practicable for the average pastor. It is the conviction of the writer that multitudes of ministers waste as much time in profitless debate, or in the perusal of profitless debate, as would be necessary to obtain some good degree of skill as textual critics. Another article will contain some practical suggestions as to *how* this training can be acquired.

THE PULPIT, ANCIENT AND MODERN.

By the Rev. E. Paxton Hood (Independent), London.

The pulpit is a Christian institution. Gibbon, the satirist, the historian, and slanderer of early Christianity, says, "The custom of preaching, which seems to constitute a considerable part of Christian devotion, had not been introduced into the temples of antiquity, and the ears of monarchs were never invaded by the harsh sounds of popular eloquence until the pulpits of the empire were filled with sacred orators, who possessed some advantages unknown to their profane predecessors." Such is Gibbon's sarcastic way of stating the fact of the rise and origin of preaching in the world. It was derived from no precedent, nor examples in the schools of Greece or Rome; it emanated from the example and commission of our Lord. In the brief period during which Julian the apostate cast down the youthful Church, and permitted the empire, in the language of Gibbon, "to breathe the air of freedom of literature and paganism," Julian himself sought to institute preaching for the purpose of teaching the doctrines of paganism and idolatry. Of course such an institution for paganism would be, must be, impossible. Preaching is an eminently spiritual power; as its spiritual functions fade, it dies down into the merest machinery. Paganism and Atheism are little better than exhausted air-receivers. The wings of faith and noble speech can find no vivacity of movement. But in all ages of Christianity, and especially in all of the more living ages, it has been the ægis, the palladium, and almost, it may be said, the oracle of the Church.

It is confidently affirmed, however, on

many hands, that the pulpit is almost an institution of the past; that it will not long survive; that its triumphs are now rather apparent than real; that immense masses of the population, and the intelligence and the wealth of the nations, never come beneath its influences at all; that it has felt the pressure of the highly fascinating literature of our age; that its diminished power is proportioned to, if not caused by, the diminished reverence for the Sabbath; that the very practical character of the age impairs its influence; that, in a word, the pulpit no longer sways the imperial sceptre it once held over manners and morals in society, and conscience and thought and character.

It has even been said that oratory is a lost art, and that modern eloquence cannot exhibit the glorious perfection of olden times; that Greece had her Demosthenes and Rome her Cicero, but no speakers in modern times can be pronounced their equals. We may leave the Senate and bar to find their vindicators, but we scarcely feel that the pulpit has occasion for so mournful an elegy. Granted that there are but few great living orators, the most recent times have known extraordinary men. We need no more hesitate to refer again and again to Robert Hall than the admirers of classical times refer again and again to Demosthenes. The descriptions of the potency of the sceptre he wielded are amazing. Let us take one: "The Services preliminary to the sermon had been nearly gone through, and the last verse of a hymn was being sung, when Mr. Hall ascended slowly, and as I thought wearily, the pulpit stairs. No one looking at his somewhat unwieldy and rather ungraceful figure would have been predisposed in his favor; and as he sat down in the pulpit and looked languidly round on the congregation, I experienced, I know not why, a feeling of disappointment. He rose and read his text, 'The Father of Lights.' At first his voice was scarcely audible, and there appeared some hesitation; but this soon wore off, and as he warmed with his subject he poured forth such a continuous stream of eloquence, that it seemed as if it flowed from some inexhaustible source. His tones were, although low, beautifully modulated; but, owing to some affection in his throat, his speech was, at short intervals, interrupted by a short spasmodic cough. During the delivery of his brilliant paragraphs, the most breathless silence reigned throughout the vast assemblage; but his momentary cessation was the signal for general relaxation from an attention so intense that it became almost painful. It was curious to observe how every neck was stretched out so that not a word that fell from those eloquent lips should be lost, and the suspended breathings of those around me evinced how intently all were hanging on his charmed words. Mr. Hall's fluency was wonderful and his command of language unsurpassed. I will not mar the beauty of his discourse by attempting to describe it; but as I followed him, whilst, by his vivid imagination, he conveyed his hearers through the starry skies, and reasoned, from those lights of the universe, what the Father of Lights must be, I became lost in wonder and admiration. But the crowning glory of his sermon was his allusion to the heavenly world, whose beatific glories he expatiated on with almost the eloquence of an angel. He seemed like one inspired, and, as he guided us by living streams, and led us over the celestial fields, he seemed carried away by his subject, and his face beamed as if it reflected heaven's own light; and this was the man who, but an hour before, had lain down on the ground in the excess of his agony, and who, from his earliest years, had constantly endured the most excruciating torture which man can be called on to bear. I have myself heard him say that he had never known one waking hour, free from extreme pain. Mr. Hall used very little action in the pulpit. His favorite, or rather his usual, action, was to stand and lean his chest against the cushion, his left arm lying on the Bible, and his left hand slightly raised, with the palm towards the audience. His tones were almost uniformly low, and he rarely raised them. Ideas seemed so to accumulate whilst he was preaching that they flowed forth without effort on his part.

Never did he hesitate, and so pure were his oral compositions, that the most elaborate efforts of the pen would rather have impaired than improved their structure."

With the name of Hall is most usually conjoined the name of Chalmers, an utter contrast to Hall. He always read from his manuscript in the pulpit; but an old woman greatly prejudiced against his reading of sermons is reported to have said, "Eh, it's fell (killing) reading yon!" "I know not what it is," said the fastidious Jeffrey, after hearing him, "but there is something altogether remarkable about that man! It reminds me more of what one reads of the effect of the eloquence of Demosthenes than anything I ever heard." George Canning went, in the company of Wilberforce, Huskisson and others, to hear him, and wept like a child; and though disappointed at first exclaimed as he left the church, "The tartan beats us all!" While Dr. Hanna tells us of Professor Young of Glasgow, how, upon one occasion, he was so electrified that he leaped up from his seat on the bench and stood breathless and motionless gazing at the preacher, till the burst was over, the tears all the while rolling down his cheeks; while on another occasion, forgetful of time and place, he rose and loudly clapped his hands in the ecstacy of delight.

THE MANNER OF PREACHING.

By J. E. Twitchell, D.D. (Congregational), Boston.

It is a great thing to learn *how* to deliver our Lord's message positively, plainly, helpfully to suffering, dying men. The language of our hearts often is, Lord, "who is sufficient for these things?" The message has been given us. The manner we must find out.

1. I suggest that we are to preach as if we *believed* our *message*. Of course I do not mean by this that we are to *pretend* anything, or *assume* a manner which is not the true expression of our inner selves. There is to be no show in preaching. All fire is to be real—not painted—the flame of the Holy Ghost, burning on the altar of our own converted, believing souls. But we are to let that fire flame forth; we are to make it flame forth in such tones of the voice; in such lighting up of the face; in such tearful tenderness sometimes as to carry the conviction that we regard our message as God-given, and of supreme importance. There is a tremendous power in the conviction coming on men that he who preaches thoroughly accepts as vital truth and feels what he utters in their ears. Thus,

2. Preaching should be *earnest*. Here I do not mean noisy, vehement, dramatic, but full of zeal, enthusiasm, holy unction, which gives impression of our estimate of the message we are delivering. I believe in preaching declaratively, tenderly, positively. We go with the inspired Word in our hands, in our hearts—as Dr. Tyng has put it in his "Christian Pastor," the Word of the living God is "to our implicit and entire faith just as closely and truly a revelation from God, turning upon the pages of everlasting truth, as if the book we held were the single copy in the world given from God expressly to ourselves, and we had received it in the burning bush of Arabia, or as John from the open heavens in the glowing solitude of Patmos." This we are to feel, and feeling it there is no need of apology for earnestness, for enthusiasm. It is hardly possible for a preacher with this conception of the truth, with broad visions of its range, and with deep sense of human need, to be other than earnest.

It is reported of a somewhat noted Eastern clergyman that he once heard a long sermon addressed to a large congregation, and when asked for his opinion of the sermon answered: "It was good—all orthodox; but one of the strongest evidences of the divine origin of the Gospel to me is that it stands, and

has stood, through ages of such dull and and lifeless preaching." Preaching to have power—and here you will not understand me to ignore or undervalue the Holy Spirit, or to intimate that any preaching will have power save through the Spirit, I am speaking of human heart and life put into preaching—preaching to have power must be earnest, wide-awake, enthusiastic. The preacher must be a live man, delivering his message with such a conviction of its value and importance as to set him on fire with love and zeal.

3. Preaching should be *manifestly sympathetic*, not cold, unfeeling, censorious. *Scolding preachers are never successful.* He, whose manner is hard, unsympathetic, will not move men. The words of the preachers—whether they be of instruction, warning, counsel, appeal, argument—must be felt to flow from the fountain of love; must reveal the preacher as conscious of depths, from which souls can be brought by Christ; and of heights, to which they can be lifted by Him.

Men must be convinced that we are not lecturing them from "second-hand information," nor urging upon them escape from any condition down to which our hearts do not go after them, nor picturing hopes and joys in which we have no share. No man, I think, can effectively teach beyond his own personal experience. The manner of God's recovery of man was to make Himself incarnate. The hold which Christ has upon the world is largely due to His humanity. No angel could reach men as a man can reach them. Preachers need to exhibit a soul humanity with all the consciousness and glowing sympathies of men. They must convincingly enter into the sorrows they would assuage. No man is thoroughly fitted to comfort others on any line untraversed by himself. To be effective in reaching the unconverted the preacher must have felt the pangs of an unforgiven state. To exalt the Lord Jesus he must himself know Him, and and others must feel that he knows Him. The most potential preaching will be the product of a human heart plainly feeling all the lips utter, and alive with sympathy for men.

Much could be said regarding *illustrative preaching*—the manner of setting truth so as to give it glow and grip. I only remark, however, on this point that facts, figures, parables, similes, are to be generously—but always aptly—used; never used save to enforce the truth and fix it in the mind. Nothing is ever gained by making a chowder of stories. They never should be told nor metaphors employed but for their clinch of truth. Much could be said, also, in regard to preaching *hopefully—i. e.*, hopefully in one's own heart and hope inspiringly in others. But I pause, praying that we may all be enlightened and endowed with power from on high, so that in the final assize, with great joy, we may be able to say: "Here, Lord, am I, with those whom thou hast given me."

THE SINS OF THE INTELLECT.

By Prof. Wilbur F. Tillett, A.M., Vanderbilt University, Nashville, Tenn.

No. I.

We mean rationalism, skepticism and infidelity. They are called "sins of the intellect," not because they are not moral in their nature, but because it is chiefly through the intellect that they work upon and debase the moral nature. It is the reading, thinking, intellectual man that is most liable to be tempted into these forms of sin. They may or may not lead into open immorality, but they are none the less sins. They are the three stepping-stones upon which many pass out of the Church into the world—out of a state of faith in God and the Bible and of sympathy with Christianity into a state of open hostility to everything religious and

the denial of everything spiritual in its nature. Let us see what is involved in these three "sins of the intellect," and how they are related to each other.

(1.) Rationalism. The tendency of education upon the unregenerate mind is towards rationalism. Its natural effect is to make reason the absolute and only test of what is to be believed. The spirit of rationalism is to reject everything which is not recommended and approved by human reason. The rationalist is the man who makes human reason to be not only the ground but the measure of all his belief —whose faith rests upon reason as its foundation, and takes in nothing that cannot be measured and fathomed by reason. Lord Bacon has very strikingly compared the rationalist to the spider that weaves his web entirely out of himself, while the Christian believer and philosopher he likens unto the honey bee who gathers his rich store from abroad and then by his own virtue prepares that store for himself and others. So it is; the rationalist is he who weaves his creed out of his own human reason—who will believe no revealed truth that transcends his reason, and will suspend himself on no web of faith except that woven by and out of the human mind. Now God has given us both faith and reason to aid and guide each other. The exercise of reason makes faith to be intelligent and not blind, and preserves the mind from credulity and superstition; the exercise of faith makes reason to be a moral and spiritual, and not simply an intellectual guide, and preserves the mind from skepticism and infidelity. Faith and reason are, as it were, two keys which God has given us with which to unlock all spiritual mysteries. It is as if I had a drawer in which were stored away my valuable papers. The cabinetmaker gives me two keys to my drawer, telling me that both keys will generally unlock the drawer, but always, if one will not, the other will—that therefore I must keep them securely, and keep them always tied together. But I untie and separate them, and, for safe keeping, place one key carefully away in the drawer itself and lock it up with the other key. With this other key I lock and unlock the drawer at pleasure. But the time comes at length when the key I have will not unlock the drawer and now I need the other; but I have locked it up and cannot get it. Just so faith and reason are two keys that God, the Maker, has given us with which to unlock all spiritual mysteries. Generally either will unlock and explain all difficulties in revelation and Christian experience; but always, if the one fails, the other will unlock the mystery. But here is a man that goes and locks his faith up in his reason; and presently he encounters a spiritual truth which his reason will not explain or unlock—it transcends human reason. You tell him, for example, that he must believe in the Trinity, in regeneration, in the resurrection of the body. "But," says he, "I cannot—they are unreasonable." And why can he not believe these spiritual truths? Simply because he has gone and locked his faith up in his reason, and will not accept any truth which he cannot comprehend and which his reason will not fully explain of itself without the aid of faith. The rationalist is he who locks his faith up in his reason. Now it may be, and is, just as bad to lock your reason up in your faith. There, for instance, is the poor deluded Romanist, who believes implicitly anything that his Church teaches, whether reasonable or unreasonable. You remonstrate with him for believing in transubstantiation, in the virtue of relics, in the absurd traditions of his Church. You tell him these things are unreasonable. "So they may be," he replies, "but I believe them nevertheless, for the Church teaches them," and I believe whatever the Church teaches. And why does he believe such absurdities? Simply because he has locked his reason up in his faith and given the Pope the key—and whatever the Pope or the Church or his bishop teaches he believes implicitly, whether it be reasonable or unreasonable. It is impossible for one to be a true Roman Catholic without locking his reason up in his faith. But God demands that we shall use both our faith and our reason, and keep them both joined together. Doing this we shall be preserved from

rationalism on the one hand, and from credulity and superstition on the other. Now God does not demand that we shall believe in anything that *contradicts* our reason; but he does demand that we shall believe in truths that *transcend* human reason. If the Bible should teach that black is white, that right is wrong, that a thing can be and not be at the same time, I would not and could not believe it, because it would plainly contradict my reason. But when it teaches that there is a God, a Trinity, a soul in this body, a heaven prepared for it, I may not and do not fully comprehend these spiritual truths; but I do not decline to believe them on that ground; for while they do transcend my reason, they do not contradict it. The Roman Catholic believes many truths that *contradict* human reason; the rationalist will believe no truth which *transcends* human reason; the true intelligent Christian believes nothing that will contradict, but many things that transcend, human reason. The first locks his reason up in his faith; the second locks his faith up in his reason; the third uses both his faith and his reason and keeps them ever joined together.

Questions of the Day

Violation of the Sabbath.

By Rev. D. McAllister (Reformed), Presbyterian, Walton, N. Y.

1. The precise nature of the violation of the Sabbath should be kept in view. The law of the Sabbath, or the law for the peculiar control of one day in seven, is a part of the moral law, a part of that law which is of universal and perpetual obligation upon our race. It holds a fundamental and essential place in the moral code of human life, side by side with the law against murder, the law of purity, the law of property, and the law of truth. Its violation is a specific sin, irrespective of the moral or immoral character of the act when judged wholly apart from the law of the Sabbath. The fact that the act done on the Sabbath is a violation of some other precept of the moral law is an aggravation of the sin of Sabbath violation, but not the essence of the sin itself. This special obligation of the moral law needs to be kept before the minds of men and pressed upon their conscience.

2. The disregard of the obligation of the Sabbath by church members and officers deserves rebuke. There is need that the churches generally should apply the law of the Lord's house on the subject of the Sabbath to many of their own members whose conduct so nearly obliterates the line of separation between professed believers and the world. And there is need, moreover, that churches which fail to make such application of the law of the Sabbath should be reminded of their duty. In order to do something to maintain the sacredness of the Lord's day we desire to utter our solemn protest against inconsistent practices or acts on that day like the following: Pleasure driving and social visiting, taking part in meetings which are in whole or in part of secular or of doubtful religious character, attendance at concerts which differ only in name from the ordinary musical entertainments of the week, purchasing or receiving by delivery at the house or through the mail newspapers issued on the Sabbath, inserting advertisements or contributing articles for publication in such issues of a daily or weekly newspaper press, complicity by partnership, holding stock, or in any way sharing the responsibility of Sabbath-breaking firms or corporations. These and other similar forms of Sabbath violation by members, and even ministers, of the Church of Christ are at present one of the most serious hindrances to the enforcing of the claims of the Sabbath against more open and shameless violations in society at large.

Sabbath Observance by Church Members.

By W. M. Taylor, D.D., LL.D. (Congregationalist), New York.

Church consistency in the person of each member would be protection to all. It is manifest that we Christians must make the most of the Sabbath in our homes and in our churches, if at least we mean to conserve it in our cities and in our states. So soon as we become careless and indifferent about it, the one reason for the selection of the first day of the week, rather than any other, for the day of periodic rest, will disappear. If there had been no Ark of the Covenant in the inner sanctuary of the tabernacle, there would have been no outer covering of curtains round the tabernacle court. And so soon as, in the holy of holies of the Church, the Sabbath is disregarded, the curtain of legislation that encloses its outer court of rest will be removed. The responsibility rests on us, therefore. We are in the Thermopylæ of this conflict to stem the incursions of the enemy that would take it from us; and we are to do so, not so much by weapons of legislation as by our own earnest and holy Sabbath-keeping. *Our conduct here will do more even than our words.* Let us make the day the happiest of the week in all our homes. Let us prize it for its intellectual and spiritual stimulus in the house of God, as well as for its physical rest. Let us avoid all traveling for business or driving for amusement in its sacred hours. Let us regard it, not as a restraint to be chafed under, but as a precious gift to be religiously guarded from all sacrilegious hands. And then we shall have nothing to fear from any influence in the land.

The Chautauqua School of Theology

The Annual Meeting of the Trustees of the School was held at Chautauqua, August 14, 1883, and was one of great interest and importance.

The Trustees' business was despatched with promptness and carefulness, and all the officers and members of the Board were re-elected without change. The Rev. Alfred A. Wright, A.M., of Boston, Dean of the Department of New Testament Greek, was elected Dean of the School and Treasurer.

His Report to the Trustees concerning his administration since September, 1882, showed the School to be prosperous and successful, and was heartily received.

Much time was occupied in considering plans for increasing the revenues of the School to the point of self-support. The opinion of the Trustees was very pronounced in one particular—it was thought inexpedient to plan for any endowment of the School until *after* it had demonstrated the feasibility of its methods for *self-support.*

All sides of the question were thoroughly considered, and the Trustees unanimously voted to double the present rates of tuition after October 1, 1883. It is believed that this action will in no way interfere with the success of the School in gathering large numbers of students, but that it will greatly strengthen it in *every* particular, as one of the most valuable educational institutions of the country.

Several meetings of the C. S. T. were held at Chautauqua, one of the most noteworthy on the 22d of August, at the Hotel Atheneum, at 7 P.M.

Dean Wright presided, and encouraging remarks were made by the Rev. J. A. Berger, D.D., of Dayton, Ohio, the Rev. Dr. Joyce, of Cincinnati, Prof. Harper, of the Hebrew Department of the School, and others. In the "Round Table" Conference, which followed these remarks, much information was elicited concerning the present prosperity of the C. S. T. and its future plans and prospects. All present were agreed that no more important movement than this has been inaugurated at Chautauqua.

The Departments of Greek and of Hebrew were represented at Chautauqua in the school sessions there held by their

respective Deans, and excellent results were secured in each. A permanent enthusiasm was developed in the students present.

A new edition of the "Curriculum" (40 pp.) has just been published (September 10), and will be sent to any address upon receipt of *three cents.* Address the Dean, Rev. Alfred A. Wright, Boston, Mass.

Applicants for information will bear in mind that tuition rates will be *doubled* after October 1, 1883.

The interest of the people as well as of the ministers in New Testament Greek studies was especially shown during Dean Wright's stay at Monona Lake Assembly, Madison, Wis., in July.

Nearly two hundred persons assembled at the first call, of whom seventy-five gave their names and a pledge to attend each lesson given in the Department of New Testament Greek. About one hundred and fifty persons were regularly in attendance. The class was very enthusiastic and successful.

AMERICAN INSTITUTE OF CHRISTIAN PHILOSOPHY.

The Fourth Summer School of Christian Philosophy was held at Richfield Springs, N. Y., commencing August 21 and closing August 31. The following is a list of the subjects and lecturers in the order of delivery: Tuesday, August 21st, J. H. Rylance, D.D., Rector of St. Mark's Church, N. Y., "Counter Currents;" 22nd, Henry Darling, D.D., LL.D., President of Hamilton College, "Natural Christianity;" 23rd, Benjamin N. Martin, D.D., Professor, University of New York, "Design in the Elementary Structure of the World;" 24th, S. G. Brown, D.D., "Some Characteristics of Early (English) Literature;" 25th, Charles F. Deems, D.D., LL.D., President of the Institute, "A Defence of the Superstitions of Science;" 27th, Henry A. Buttz, D.D., President of Drew Theological Seminary, "Plato and St. John;" 28th, Ransom B. Welch, D.D., LL.D, Professor, Auburn Theological Seminary, "The Philosophy of Belief *versus* Drifting;" 29th, Isaac Errett, D.D., Editor of *The Christian Standard,* Cincinnati, O., "Discussion of the Leading Theories of Inspiration;" 30th, Francis L. Patton, D.D., LL.D., Professor, Theological Seminary, Princeton, N. J., "Some Recent Criticisms of Theistic Proof;" 31st, A. P. Peabody, D.D., LL.D., Cambridge, Mass., "Beauty."

The first meeting for Conversation was held in the lecture-room of the Presbyterian Church, but that soon became too small, and so most of the Conversations and all the Lectures were had in the body of the church. A larger attendance was secured than at any previous School held in Summer by the Institute; a number of very able and useful members were obtained; all the interests of the Institute were largely promoted and measures taken which promise its establishment on a sound basis. All the pastors of Richfield took part in the exercises, and one of them declared on the last evening that he had never known so strong a religious feeling in Richfield Springs. In addition to the Lectures of the program, one evening was given to Rev. Dr. S. G. Brown, late President of Hamilton College, who repeated his eulogy on the late Hon. Geo. P. Marsh. There were two meetings for prayer on successive evenings, in the Presbyterian and Methodist Churches, in which clergymen of six different denominations took part, and for the tender, simple, sweet spirit which pervaded them they will probably never be forgotten by any who attended. On Sunday sermons were preached in the several churches by Rev. Prof. Welch, of Auburn, Rev. Dr. Deems, of New York, Rev. A H. Bradford, of Montclair, Rev. A. Mackay-Smith, Assistant Rector of St. Thomas's, N. Y., and Rev. Mr. Ainley, of Nova Scotia. In addition to those named above, the following gentlemen are remembered to have taken part in religious or literary exercises: Rev. Dr. Cattell, Rev. Dr. Lothrop, Rev. Ed. W. Breckinridge, Rev. William Ainley, Rev. Dr.

Kempshall, Rev. Robert Granger, Rev. C. E. Babcock, Rev. D. M. Rankin, L. D. Gould, M.D., Rev. Dr. Gibson, Rev. L. D. Gray.

Those who wish further information may write to Mr. Charles M. Davis, Secretary, 4 Winthrop Place, N. Y. Those who desire to read the lectures should subscribe to *Christian Thought*, published by E. B. Treat, 757 Broadway, New York.

THE PULPIT TREASURY IN THE FAMILY.

The Christian Home.

E. O. Flagg, D.D. (Episcopal), N. Y.

No. I.

1. *Cheerfulness* should be a part of this home of homes. The bright sunlight of a happy disposition should cast its beams in every direction. Even if the disposition be naturally morose, it should not impose its sullenness upon light and youthful natures. Private sorrows should be repressed if possible, and kept in the background. Every heart has its bitterness, but this is no reason why it should render others sorrowful, keep down a natural buoyancy, and render more wretched the cup which each is constrained to drain to the dregs in this world. How influential is a bright day upon our spirits. While a cloudy one seems in a measure to rob life of its charm, to take from the very rose its fragrance and hue, that which is clear and sunny makes the heart forget to bewail its griefs, and causes us with buoyant footstep to meet friend or even foe.

As "a merry heart maketh a cheerful countenance," so does a cheerful countenance—particularly at the fireside—cause gladness to smile and shine.

2. *Contentment* should be cultivated as essential to the Christian home. "Godliness with content is great gain;" and certainly in this direction He should be imitated, who said, "I have learned in whatsoever state I am, therewith to be content;" and also, "I know how to be abased, and I know how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need." It does not belong to all homes to be plentifully supplied with the good things of this world. While fortune in one sense has been very kind to some, giving enough and to spare, with others it has been very different. She has been anything but prodigal in her bestowments. The stalled ox and the fatted calf supply some groaning board, while others are scant and meagre. Some children may disport in any amount of gay attire, others can only have coarse and patched garments. While some may shine like the Queen of Sheba, others have garments almost as plain as that of Lazarus or the prodigal son. It seems rather difficult to preach content under the differing circumstances of life.

Every Christian household should bow to the will of God and say, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." "Not my will, but thine be done," should be traced on every face and in every act. While every honest energy is to be put forth to improve a present state, repining and murmurings should be repressed as a tempting demon to cast down and destroy. By the humiliation, cross and passion of our Saviour, who had not where to lay His head, ought we to be satisfied with what God has vouchsafed to our household.

The Inestimable Value of the Home.

By Henry Allon, D.D., Union Chapel (Independent), London.

No. I.

The most beautiful and holy scene on earth is the Christian home. Constituted by the most intimate and peculiar relationships, sequestered from the general world by a common dwelling, and still more by peculiar affinities, united to each other by instinctive, intense and indestructible affections, by community of interests, by identity of thought, and habit and care, and imbued with a deep and pervading piety, its earthly love sanctified by heavenly, its common thankfulness binding expression by praise, and its common want in prayer, its tempers

controlled, its affections hallowed, its virtues moulded and stimulated by the fear of God and the love of Christ—it realizes our highest earthly possibilities of sanctity and blessedness. Its natural affections are the most perfect, and beautiful of which we are capable; and when these are hallowed and glorified by religious love and purity, they constitute a blessedness deep and inviolable and mysterious—a "peace that passeth all understanding, filling the heart and mind"—a blessedness so ineffable and holy that, as upon all deep blessedness, an awe rests upon it in the consciousness of him who realizes it.

How little we think of our obligations to our great and loving Father in heaven for such a provision for our earthly happiness. How much is implied in the affirmation, "He taketh the solitary, and setteth them in families!" We are so familiar with the family constitution of society, that we never think how different it might have been! how different our relationships to one another, their intimacy, strength, duration! how solitary we might have lived, mere units in the common herd of mankind! The social inter-communion of our homes, so perfectly unique, founded upon affections so distinctive, the peculiar love of husband and wife, of parent and child, of brother and sister, must justly be regarded as one of the wisest provisions of our loving Father in heaven for our human happiness and sanctity. Just imagine the non-existence of these little social communities, our race multiplied in some way, each individual alone and isolated, save in the associations of accidental intercourse. How much the world would lose in kindly affection now developed and diffused by the genial influence of home alone! What inestimable treasure is its household love, hoarded in its million happy homes! What a qualification and correction of its hardness and selfishness! Where would the heart give forth its purest feelings, were they not solicited by the tender names of home? Where would its ruggedness be softened and fitted for kindly intercourse with men, if it were not there? Where would care relax its knitted brow and unburden its heavy heart were it not before the trusting love of brother and sister, husband and wife? In the crowd of men we should be utterly solitary; with appeals to our benevolence on every hand we should be utterly selfish; shut up in his own little self man would have no fear for misery, no sympathies for friendship, no heart for love; surrounded by the world's temptations, he would have no sanctuary to which to flee, no pure and loving thought of mother and sister to arm him against temptation, and stimulate him to virtue. Thank God, we say, for the social and religious blessings of our homes.

Helps in Pastoral Work

Beginning the Work.

Rev. C. A. Brooke (Methodist Episcopal), Laporte, Ind.

At the beginning of my pastorate here I sent the following letter and pledge, in duplicate, to each member of the church, asking the member receiving them to sign both pledges and return one to the pastor with any suggestions in reference to the work of the church:

"If I succeed in doing the great work committed to my hands, I shall need, and *must* have—(1) The Holy Spirit to enlighten, strengthen, and guide me in my work. Without the 'enduement of power from on high,' all efforts will be fruitless. (2) The prayers, and hearty, earnest co-operation of each member of the Church. We must be 'laborers together' with Christ in this blessed work."

THE PLEDGE.

1st. I do hereby renew my consecration to God, and pledge myself to *earnest* effort in whatever work I may be called to do.

2d. I will set apart some time each day

to pray for a revival of God's work—(1) in my own heart, (2) in our Church, and (3) in our congregation and city.

3d. Unless providentially hindered, I will attend *all* the services of the Church, and will pray for God's blessing upon each.

4th. I will do what I can to influence those who are not Christians to attend the services of our Church, especially the preaching of the Word.

5th. I will, as far as possible, cultivate the acquaintance of all the members of our Church, and seek to promote their welfare and happiness.

6th. I will pray for my pastor, and to the extent of my ability, and as far as I have opportunity, will co-operate with him in every effort to build up the Church, and promote a revival of God's work among us *this year*.

Feed the Flock.

By Rev. C. H. Spurgeon.

We shall be forgiven a great many sins in the matter of pastoral visitation if the people's souls are really fed on the Sabbath Day; but fed they must be, and nothing else will make up for it. The failure of most ministers who drift down the stream may be traced to inefficiency in the pulpit. The chief business of a captain is to know how to handle his vessel, nothing can compensate for deficiency there, and so our pulpits must be our main care, or all will go awry. Dogs often fight because the supply of bones is scanty, and congregations frequently quarrel because they do not get sufficient spiritual food to keep them happy and peaceful. The ostensible ground of dissatisfaction may be something else, but nine times out of ten deficiency in their rations is at the bottom of the mutinies which occur in our churches. Men, like all other animals, know when they are fed, and they usually feel good tempered after a meal; and so when our hearers come to the house of God, and obtain "food convenient for them," they forget a great many grievances in the joy of the festival, but if we send them away hungry they will be in as irritable a mood as a bear robbed of her whelps.

Sunday School Cause

The Object of Sabbath Schools.

By Rev. R. M. Sommerville, (Reformed) Presbyterian, N. Y.

There is no department of Christian work that demands more prayerful anxiety and diligence than the religious instruction of the young. In the present day, when there are so many and powerful influences brought to bear upon them, both with regard to moral conduct and religious belief, there seems to be special need of activity and zeal in this direction. It is only by the blessing of God on the study of His word that they can be saved from prevailing errors. We believe that the agency of the Sabbath School should be employed in the work of the Church not so much to supplement family teaching as to furnish facilities for the instruction of those who receive no home training, and are consequently growing up in ignorance of the way, the truth and the life. In this connection, it is encouraging to mark the efforts that are being put forth in our city churches to enlighten the Chinese. At least six schools, with an aggregate attendance of over two hundred young men, are in efficient operation.

The practical work of the Sabbath School is to enforce the claims of religion. The great aim of those who engage in this service should be the salvation of the pupils and their early enlistment on the side of Christ. The resolve of the great Apostle should be that of every teacher: "Whom we preach, warning every man in all wisdom, that we may present every man perfect in Christ Jesus."

Besides the direct good that this instruction may do for young people who would otherwise be uncared for, it opens up a wide field for missionary effort.

Perhaps there is no other so feasible and effective way of carrying Christian truth into destitute localities. There is great need of national reform. At the same time we must remember that no reform will be lasting, unless we can reach the spring of national character in the family. This is brought out with singular clearness and force in the old promise: "Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him; for I know him that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment." Fidelity to the great principles underlying our national reform labors binds to do what we can to bring those who are to form the future citizens of this republic under the purifying influences of true religion.

Nor is this all. Nothing is more likely to promote the spiritual vitality and power of the congregation itself than a well organized and wisely managed school. It furnishes every facility for the exercise of those talents which the Master has entrusted to us and commanded us to use for His glory. And the right exercise of these talents never fails to bring increased insight and delight in spiritual things, with a nearer approach to Jesus Christ. We see only a fraction of what we shall see, if we are as wise in this matter as our opportunities are grand.

Prayer Meeting Service

How to Make the Prayer Meeting Effective.

By Henry M. Scudder, D.D. (Congregational), Chicago, Ill.

The prayer meeting is not only the Nilometer showing how high the waters rise, but it is the Nile itself. If it runs low the outbranching channels are empty, and the church territory is barren. If the flow be full, there are harvests.

How can the prayer meeting be made effective? This is a troublesome problem. It confronts the pastor like a sphinx, and asks questions which he must answer aright or suffer. If he can solve this difficulty he may expect success. I would say to pastors:

1. You cannot afford to slight your prayer meeting. Magnify it. Let it engage your best thoughts and affections. Always thoughtfully prepare yourself for it. Be enthusiastic. Be determined to advance the meeting to perfection.

2. Lay out a scheme of subjects that shall cover a period of three months, and print it, and freely distribute it in the congregation. Or announce a book of Scripture which you intend to expound consecutively. Every Sabbath call attention to the theme for the next meeting.

3. Be prompt. Begin at the moment. Never wait for anybody. Continue one hour. End with equal punctuality. Then all know what to expect, and can make their arrangements accordingly.

4. Give your exposition in the early part of the evening. Let your deliverance be short, pithy, vigorous, compact, comprehensive and practical. Let it be a condensed sermon.

5. Be master of your hymn book. If you have a poor one, get rid of it. Select the best—not a sensational collection, but one that will wear well. Study the hymn-book. Mark all the best hymns and tunes. Be able to turn instantly to a hymn, or a verse of a hymn that shall be accordant with a sentiment that may come to the surface, or that shall be powerful to create one that you desire.

6. Be master of the singing. Lead it yourself if you can. If not, have a good singer who shall sit near you, and be in complete sympathy with you; as responsive to the glance of your eye as gunpowder is to a spark. Or prevail upon some of your people who are singers to sit on the front seat directly before you, who shall catch up the hymn as soon as your lips indicate it. If you use a melodeon, have it placed close to your plat-

form. Do not permit the tune to be played over in advance. Allow no interludes. Sing often. Frequently one verse is enough at a time. Do not use didactic hymns, but those that are praises and prayers.

7. Regulate the praying. Pray short yourself. Insist that this exercise shall always be brief. Three minutes are sufficient. Have as many prayers as possible.

8. After your own exposition, make the meeting free for universal participation. Urge the people to meditate on the passage through the preceding week, and to come with at least one definite thought to be uttered. Encourage the young people to take a part. Elucidate the social nature of a true prayer meeting. Ask those who do not like to rise to bring questions and propound them while seated. Questions tend to stir up the people. They arouse the pastor. Keep the meeting from sinking into a debating club. You are the captain. Fulfil your office.

9. If, after all this, there is a want of responsiveness, and the meetings lag and languish, do not despair. Organize a scheme of this kind: Make a number of lists—say six — including all in your church who can speak and pray in public. Suppose there are thirty-six such persons. Write out the thirty-six names on each list, but arrange them in six divisions, six persons in each division; the first one as a leader, the other five as his followers. Let each of these leaders be responsible, in turn, for one meeting. Inform him when his turn comes. Let him that week see the five persons in his division, and get from every one of them a promise to be present at the meeting, if possible, and to pray or speak, or give out a hymn; and to do this without hesitating and looking around to see if any other person is about to occupy the time. As soon as the pastor has made the meeting free to all, let the leader of that evening's division rise at his seat and speak or pray, the other five to follow as soon as they can. Such an arrangement as this will secure the action of six persons in every meeting, and will stimulate many others.

10. When the benediction is pronounced, invite the people to linger and converse with each other. Endeavor to make Christian brotherhood a reality. Let all strangers be met, welcomed, and asked to come again.

11. Such is the framework. It must be animated by The Life. Seek, ever, with intensest desire and sincerest prayer, for the presence and grace of the Holy Spirit.

12. A prayer meeting so conducted, and so inspired, will be a school of instruction for the intellect. It will be a gate of heaven for the soul. It will be the heart of the church, and will send its red, nutritive, vivifying blood through all the arteries down to the capillaries—a current of life that will reach and permeate the pew, the pulpit, the ordinances of the sanctuary, and every hold in the congregation.

Christian Edification.

Judging Religion by its Fruits.

By Joseph Cook.

When I was on the great pyramid, I looked toward the valley of the Nile and saw many square, brown fields of ripe wheat; many square, green fields of growing wheat; many square, black fields of plowed land; many square, white fields of blossoming pomegranates. But all the fenceless and hedgeless fields were a part of Egypt. The division between them went no deeper down than a furrow. Underneath that this rich soil was a unit. And so, when I look across the world from any commanding height of scholarship, I find that all these evangelical sects differ from each other only by the depths of a furrow. They are one Egypt, only different squares.

Undoubtedly, however, there is a dis-

tinction between the green, flat river-bottom of the Nile and the rustling sand of the Sahara that lies at its side. There cannot be an overlooking of that distinction. Between belief and unbelief, between that style of thought which does and that which does not assert a man's need of a physician not human, of a regeneration not arising wholly from his own sweet and crooked will, there must be a distinction in philosophy, and so there must be in practice. I found that in Egypt all the distinction that I needed to notice was that between the bed of the Nile and the drifts of Sahara. I will not say where Sahara ends, or where the Nile valley begins. It is often a puzzling problem to draw that line with justice. Now and then the valley encroaches on the desert; and now and then the desert on the valley. It is a ragged, zigzag line which separates green Egypt and brown Sahara, belief from unbelief. Nevertheless you do not doubt that there is a distinction between Sahara and the river bottom.

I have been tracing the history of New England, and showing how many causes for fifty, a hundred, or two hundred years have made it important for us to insist on the distinction between the river-bottom and the desert, and to draw the line with an engineer's precision. It does not mark the Nile plain to map the line never so accurately between it and Sahara. Sand drifting in here, and the green running out there upon the sand! Who will make Egypt more fruitful by bending forever over the map and finding just where the sand lies to-day, and where it will not lie to-morrow; and where the green has conquered the sand this hour, and may in the next be covered with the drifting brown powder of Sahara? You know that there is this distinction, and that God will take care of it by putting fruit on the one side and sand on the other. We are to attend to the locusts. We are to attend to the smoking furrows of opportunity. We are to attend to the great tides of inundation. Is there not a danger that our experience in the last fifty or a hundred years has fixed our thoughts too closely upon mere maps of Egypt, that is, upon merely doctrinal rather than upon practical orthodoxy? We believe in evangelical principles. We believe in orthodoxy, but it is more than a map. We are proud of the record of scholarship in the last fifty years, conquering unbelief in Germany, and having to-day more than a promise of conquering all unbelief around the whole globe. But we must plow, sow, and reap Egyt as well as map it. Our test must be Lessing's: "Ultimately," as he said in "Nathan the Wise," "all religious societies and principles will be judged by their fruits. By and by, if the world can tell which denomination of religious believers can do the most; if it can ascertain which set of ideas match best the deepest instincts of the human heart, and the wants of life and death, the world will know what to believe."

Helpful Hints for Workers

Christian Hygiene.

By Willard Parker, M.D., New York.

There is an old rhyme:

"The race it is not always got by him who fastest runs,
Nor the battelle by the peopelle who shoot the longest guns."

And so, in estimating the usefulness of a life, the rapidity and brilliancy of the work accomplished, though an important factor, does not of necessity indicate actual results. In no field of intelligent labor are we more apt to form an erroneous estimate of result than in that of the Christian minister. A long, quietly-busy life-work is, in the aggregate, productive of more good than one more brilliant and shorter.

To no class is a sound physical condition of greater moment than to ministers,

and—I write advisedly—I know of hardly any class of intelligent men more ignorant in matters pertaining to their sanitary welfare. To state in brief a few suggestions as to self-care is my object in the present paper.

Given an intelligent mind and healthy body, the proposition is, "How shall we so use them as to accomplish the greatest good?" The inter-dependence of the two all must admit; my object is to lay down a few rules for the care of the latter, so that the former may work easily and efficiently. To this end I shall treat of:

1. Diet and laws of digestion.
2. Personal habits as regards rest, exercise and cleanliness.
3. Sanitary surroundings—air, sunlight, etc.

The animal economy is supported by the digestion and assimilation of what we eat, and it is therefore important that we know:

1. What to eat.
2. How to eat it.

We throw off by the four channels of excretion—viz.: the lungs, skin (sweat glands), kidneys and bowels—about six pounds daily, which is made up

1. Of unassimilated food.
2. Of used up matter.

To rightly supply this waste, we should take into the system a similar amount. This should be made up of the materials used in the support of the animal economy in their proper proportions. In muscle-workers we need more of the nitrogenous (meat) elements; in brain-workers, on the other hand, a larger proportion of the phosphorus elements are required. These are derived from the grain foods, fish, etc. I give below a table of diet as laid down by Prof. John C. Dalton, of the College of Physicians and Surgeons:

Meat, - - -	16 ounces.
Bread, - -	19 "
Butter, - - -	3½ "
Fluids, - -	52 "

This table is for one taking abundant fresh-air exercise—for one of sedentary life the proportion of animal food is large.

Now as to the rules for eating:

1. Eat slowly—the first process of digestion takes place in the mouth. See that the food is freely mingled with the saliva when eating, and thoroughly masticated.

2. Eat at regular intervals. A horse that could easily go twenty-four miles each day would soon break down were he driven a single mile each hour of the twenty-four. Be as considerate of your stomach as you try to be of your horse. You can buy another horse. The wealth of Crœsus could not buy another stomach.

3. Do not eat largely when very tired. The stomach sympathises with the general exhaustion. A *little* food, *easily* assimilated, strengthens. Food in quantity is not assimilated, and does not only *no* good, but positive *harm.*

4. Do not engage in hard work (mental or physical) soon after eating. For digestion the stomach requires an extra supply of blood. The brain or muscles working demand also an extra supply. Both demands cannot be met at the same time. The stomach not being controlled by the will *has* to go without, and therefore *cannot* properly digest. Moral: When very busy eat sparingly. One word here in regard to the use of milk. No single article of diet contains more of the elements essential to nutrition than does milk, but it needs to be taken rightly. The first step in its digestion is the formation of a curd. If milk be taken slowly so that it passes into the stomach well-mingled with the saliva, it is easily digested. Swallowed rapidly it gives at once a large curd (babies and young animals *suck gradually*), and but few stomachs can tolerate it.

"All work and no play makes Jack a dull boy," and this is true of Jack in the pulpit as well as at school. To preserve the equilibrium that must exist between the mental and physical parts of our system, a certain amount of active out-of-door work is essential. This exercise should be taken as a pleasure, not a duty. Physical exercise increases the rapidity of the respiration, and this in turn increases the amount of effete matter thrown off from the lungs. After the confined

air of the study it is absolutely necessary that you give the lungs a thorough cleaning out in order to *keep* the blood pure.

It is also true that mental work exhausts more rapidly than physical, and it is well, if possible, to avoid close mental application for more than two consecutive hours.

Absolute rest for at least eight hours in every twenty-four is necessary.

Now as regards the care of the skin. We throw off by the skin some two and a half pounds of effete material every day (there are in the aggregate nearly ten miles of the little tubes called sweat glands), and this material should be thoroughly removed. Were the surface of our body wet with urine, he would be considered an undesirable friend who did not carefully keep his body clean. Urine and perspiration are to a large extent identical. The *entire* surface of the body should be cleansed with water at least once daily.

Inside cleanliness is more important as regards the individual than outside. The large intestine (about eight feet long), corresponds to the bladder in the urinary track. If the proper emptying of this be neglected, nature (loyal to her most disloyal subject) tries to relieve the unnatural pressure by *reabsorbing* the contents. One of our leading judges once said that if he took beer he *thought* beer; if water, he thought water. How about the thoughts of a constipated minister?

I have already alluded to the importance of fresh air. A plentiful supply of oxygen is required to preserve life. Carbonic acid (excreted by the lungs), inhaled pure, kills at once. See that at work, at rest, asleep, a bountiful supply of oxygen is given—even the enormous salary of a country minister warrants prodigality in the use of fresh air and cool water.

Sunlight is not only cheerful, but health-giving. A plant will not thrive without it, and farmers tell us that pigs won't get fat on the north side of a barn. In a Russian hospital, in which cases as nearly as possible identical were treated, the mortality in a ward with a sunny exposure, in comparison with one not exposed to the sun, was as *one* to *four*.

Our classics tell of the Roman solaria. As far as practicable, let every study be a Christian solarium.

With a clean skin, empty rectum, and well-ventilated, sunny study, it ought to be easy to picture a God of love and mercy; a gloomy, stuffy study, in which a dirty and constipated writer is *laboring* at a sermon, can give us nothing but an unattractive picture of a God awful in His justice, terrible in His wrath.

Mission Fields

The Progress of Christianity.

By Tryon Edwards, D.D. (Presbyterian).

One hundred and twenty years ago Voltaire said, "Before the beginning of the nineteenth century Christianity will have disappeared from the earth." But what are the facts? And how has his prediction been fulfilled?

In the year 1800, the date on which he fixed for the disappearance of Christianity, there were 24,000,000 English-speaking people, of whom 14,000,000 were Protestants and 5,500,000 Romanists. In 1881, among the same English-speaking people, there were 59,000,000 Protestants and 13,500,000 Romanists.

During the past century the population of the United States has increased elevenfold and the churches thirty-seven-fold. Then there was one church to every 1,700 inhabitants; now there is one for every 529. Then the church-membership of evangelical churches was only 1 in 17 of the population; now it is 1 in every 5. Then our evangelical churches were only 3,030; now they are 97,090. Then the communicants were 364,872; now they are 10,065,963. Then the ordained ministers were 2,651; now they are 69,870. Then Sunday-schools were almost un-

known; now the number of teachers and scholars in them is said to be over 14,000,000. And the amount contributed annually by our churches for benevolent and congregational purposes is $106,962,000, of which $31,339,120 is for purely benevolent purposes, and for sustaining the churches and the ministry $75,352,866.

When Dr. Dwight took the Presidency of Yale College most of the students counted themselves infidels, and not a few of them had taken the names of noted French infidels, to show their contempt for Christianity. Now in 21 of our leading colleges, having 4,562 students, nearly one-half are professing Christians, and more than one-half of one of the largest classes in Yale College are church members. Yale College alone has sent out over 2,000 of its graduates as ministers of the Gospel. And of the 364 colleges of the land, by far the greater majority, perhaps nearly all, are Christian in their influence. We have also in the United States 142 theological schools, or seminaries, the special object of which is to train up young men to be preachers of Christianity and pastors of Christian churches.

In 1804 the British and Foreign Bible Society was organized, and the American Bible Society in 1816, and the former has circulated about 95,000,000 and the latter about 40,000,000 copies of the Word of God; and, counting the issues of other similar societies, some 150,000,000 copies have been issued, and this in 226 different languages into which the Bible has been translated. And an establishment for the publication of cheap Bibles now occupies the ground in Scotland on which stood the priory from which, in the time of Henry VIII., the Pope's legate published a bull against the printing of the Scriptures.

In 1800 missions were comparatively unknown. Only 50 years ago there were but 502 missionary stations in foreign lands, now there are 5,765; then only 656 ordained missionaries, now 6,696; then 1,256 other laborers and assistants, now 40,552; and now it is estimated that the communicants in mission churches are 857,332, the adherents 1,813,596, the day-schools 9,316, and the pupils in them 447,602.

The number of native Christians in India is said to be nearly 600,000. And as one of the direct or indirect results of Christianity in India, there are in that country some 26,000 schools, 80 colleges, and about 3,000,000 pupils.

In 1800 there were no Protestant missions in China, and forty years ago there were there only five or six avowed converts to Christianity. Now 29 missionary societies are at work in that land, having 1,058 missionaries and assistants, 600 stations and out-stations, 400 churches, 18,000 communicants, between 300 and 400 Christian schools, with 7,388 scholars, 20 theological schools, with 231 students, 16 missionary hospitals, and 24 dispensaries to aid the sick and suffering. And the Emperor of China has ordered the closing of all the Buddhist temples, and the Gospel is freely preached in every part of the empire.—*Illustrated Christian Weekly.*

Light from the Orient on Bible Texts

Egypt: Its Treasures of Ancient Art and Literature.

By J. L. Porter, D.D., President of Queen's College, Belfast, Ireland.

No. II.

From the earliest age of Egypt's history writing upon papyrus was common, and more than two thousand rolls and fragments of rolls discovered chiefly in tombs are now in the museums of Europe. Their contents are varied, ranging over a wide field of literature and science. Some, as, for instance, the Turin papyrus,

contain annals of the Egyptian dynasties; others treatises on ethics; others hymns and prayers to the gods; others rituals; and others narratives of warlike expeditions and conquests. Some idea of the nature and the value of these documents may be formed by a perusal of the admirable little volume called "Records of the Past," in which translations are given of a few of the most important.

It seems probable that Abraham's visit to Egypt took place during the reign of Usurtasen I., more than a thousand years later than Cheops, according to the chronology of Mariette. Usurtasen erected the beautiful granite obelisk which still marks the site of the sacred city of On, or Heliopolis, and stood in front of the celebrated Temple of the Sun, whose priest Potipherah was Joseph's father-in-law. There is an old tradition that in this temple Moses was educated; and Strabo tells us that the priests of Egypt resorted to it for the study of philosophy and astronomy. In front of the temple once stood two other obelisks of a later age, and bearing the names of three famous kings—Thothmes, Rameses and Sethi. They were removed to Alexandria in the reign of Tiberius (A.D. 20), and placed in front of the Temple of Cæsar. One of them is now on the Thames Embankment; the other in the public park, New York. On the obelisk at Heliopolis may still be seen in hieroglyphics the following words, "The Hor of the Son . . . . . the Son of the Sun-god Ra, Usurtasen . . . . . has executed this work."

It is interesting to note that on the tombs of Bene-Hassan there is a representation of the arrival of a family of Syrians in Egypt during the age of Usurtasen, corresponding almost exactly with the Bible story of the presentation of Jacob and his family at the court of Pharaoh.

Heliopolis is gone. Armies have repeatedly marched over its desolate site; and within the last few weeks our Queen's Life Guards have passed the spot where Joseph and Moses dwelt, and have seen the very obelisk which Moses saw. Let us hope that with English rule—or, if not absolute rule, at least paramount interest—a new era may open upon Egypt. For well-nigh three thousand years the Egyptians have shown themselves to be incapable of self-government. A weak but naturally industrious people have during those long ages been the slaves of foreign conquerors and unprincipled adventurers. The words of the Hebrew prophets are singularly appropriate: "Surely the princes of Zoan are fools, the counsel of the wise counsellors of Pharaoh is become brutish. . . They have seduced Egypt, even they that are the stay of the tribes thereof. . . It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations. . . I will sell the land into the hand of the wicked, . . . and there shall be no more a prince in the land of Egypt." The country requires some guiding hand, some firm, and honest, and skilful administrator, to deliver it at once from the wily schemes of a foreign despot, and from the wasting exactions and grinding oppression of native rulers. No other country in the world has so deep an interest in Egypt as England. It is, as it were, the connecting link between the two great divisions of the British Empire. The prosperity of Egypt England desires; its freedom and peace England requires; and now, having put down anarchy and rebellion, the noble work lies before it to establish and direct a wise and just native government.

Shortly after the death of Joseph a new dynasty arose in Egypt, which, by brilliant conquests, munificent encouragement of science, letters, art, and industrial enterprise, raised the country to a pitch of greatness it never equalled before or since. The memorials of their wealth, splendour and genius, which exist along the banks of the Nile, even now excite the admiration of the civilized world. To them we owe the great temples of Karnak and Luxor, of Deir-le-Bahry and Medinet Haboo, and the Memnonium. To them we owe most of the tombs in the glens around Thebes and Bene-Hassan, besides numerous monuments and works of lesser note in Upper and Lower Egypt.

Beautiful Thoughts

Every tear of penitence springs up a pearl. —*Matthew Henry.*

I have dared to lift up the banner that is fallen down.—*Calvin.*

That flower that follows the sun does so even in cloudy days.—*Leighton.*

To persevere in one's duty, and be silent, is the best answer to calumny.—*Barron.*

Read only the masterpieces in literature—the strongest men on their strong points.—*Prof. John Fraser.*

I find more marks of authenticity in the Bible than in any profane history.—*Sir Isaac Newton.*

There is no vacant place in the universe so suggestive as the empty grave of Jesus.—*J. M. Pendleton.*

The effect of noble thoughts, of just principles, of elevated conceptions, is never lost. —*Allison.*

"The least flower with a brimming cup may stand
And share its dew-drop with another near."
Mrs. Browning.

The Bible is the faith of the Church, and the docrine of the Gospel shall never perish. —*Wickliffe.*

Pray to God at the beginning of all thy works, that so thou mayest bring them all to a good ending.—*Xenophon.*

Never fear to bring the sublimest motive to the smallest duty, and the most infinite comfort to the smallest trouble.—*Phillips Brooks.*

The most splendid creation of God is a good, great man; higher is he than the sun, or the stars, or the shining glory of the firmament.—*J. L. R.*

If thou wouldst find much favor and peace with God and man, be very low in thine own eyes. Forgive thyself little and others much. —*Leighton.*

Humility is to make a right estimate of one's self. It is no humility for a man to think less of himself than he ought, though it might rather puzzle him to do that.—*Spurgeon.*

I tell you in all sincerity, not as in the excitement of speech, but as I would confess before God, that I would give my right hand if I could forget that which I learned in evil company.—*John B. Gough.*

It is a degrading thing to enjoy husks till there is no man to give them. It is a base thing to resolve to give to God as little as possible, and not to serve Him till you must.—*F. W. Robinson.*

It is the mission of the Church to preach to all nations, to convert the world, and not confine its efforts to its own vicinage or community. Such is the command of Christ, such the the duty of His followers.—*Dr. John Hall.*

Rest, and be silent! For, faithfully listening,
Patiently waiting, thine eyes shall behold
Pearls in the waters of quietness glistening,
Treasures of promise that He shall unfold.
Rest, and be silent! for Jesus is here,
Calming and stilling each ripple of fear.
F. R. Havergal.

Show me the Church that is willing to wash the feet of the degraded; that goes about from house to house doing good; the Church organized for permanent, aggressive, audacious moral effect; the Church that has not lost its Master's whip of small cords, and I will show you the Church, and the only Church, that can save America when it has two hundred inhabitants to the square mile.—*Joseph Cook.*

I have no sympathy for those who would make the Sabbath a day of gloom. I would have the sun to shine brighter and the flowers to smell sweeter, and nature to look fairer, on that day than on any other. I would have the very earth to put on her holiday attire on the blest morning on which our Saviour rose from the dead.—*Guthrie.*

An every-day religion—one that loves the duties of your common walk; one that makes an honest man; one that accomplishes an intellectual and moral growth in the subject; one that works in all weather, and improves all opportunities, will best and most healthily promote the growth of a Church and the power of the Gospel.—*Bushnell.*

If there were no enemy, there could be no conflict; were there no trouble, there could be no faith; were there no trial, there would be no love; were there no fear, there could be no hope. Hope, faith and love are weapons, and weapons imply foes and encounters; and relying on my weapons I will glory in my sufferings.—*Dr. Newman.*

Illustrative Selections

26. Shining Christians.—MATT. v., 14, 16.

Preparations had been made for illuminating a large hall. The lamps had been carefully hung, the carbons properly fixed, there was darkness around, and persons were waiting for the light. The source of its power was at a distance. Message was brought that all was perfect there, abundance of energy was ready to be supplied. At length one came and examined the connecting wires, and put them in order; as soon as the communication was made, almost immediately, the beautiful sun-like effulgence burst forth, driving out all darkness, flooding the place calmly and irresistibly with its full illumination, whilst all around rejoiced in the light and uttered their praises.

And as the electric candle stood there in its quiet dignity, I thought I heard it speak, and listened. "Men praise me, but the glory is not truly mine. What am I? Only a piece of carbon, 'a brand plucked from the burning,' black and inert by myself. But the Master took me and shaped me, and placed me in this exalted lamp. But even here no power is mine. I could see nothing in myself that could enlighten men. I submitted to my Lord. He did with me what seemed best. By-and-bye I felt a strange power. It came from afar, I cannot understand it, but I recognize its might. Whilst that power is upon me, I shine as a star. If it cease an instant the glory is gone. So that the praise is not mine, but His who, from far away, pours down the energy. O ye souls of men, with Divine-given wills, instead of mechanism, learn of me. By skilful, subtle machinery, I am kept in contact with the current of light, producing strength. If for a moment, or a thousandth part of a moment, I break off from the stream, strong clock-work brings me back again instantaneously. You have wills for this same purpose, not pinions or wheels. You are nought without the power from on high. If for an instant you break the connection, you, too, cease to shine. Maintain it by prayer. God gives not the Spirit by measure, but men take it by measure, and by starts and impulses. Seek, that your will may be like my mechanism, keeping you steadily in communication. Let your faith, your prayer, your purity, your love be constant, steadfast, unmovable. So that you always abound in the work of the Lord. Thus may you 'let your light so shine before men, that they shall see your good works, and glorify your Father which is in heaven.'"

27. Repentance.—JONAH iii., 7, 9.

The great city rises before us, most magnificent of all the capitals of the ancient world—"Great even unto God." It included parks, and gardens, and fields, and people, and cattle within its vast circumference. Twenty miles the prophet penetrates into the city. He has still finished only one-third of his journey through it. His utterance, like that of the wild preacher in the last days of the siege of Jerusalem by Titus, is one piercing cry from street to street, from square to square. It reaches at last the King on His throne of state. The remorse for the wrong and robbery and violence of many generations is awakened. The dumb animals are included, after the fashion of the East, in the universal mourning, and the divine decree is revoked.—*Stanley.*

28. Christian Progress. LUKE xiv., 10.

A little child was taken to a great cathedral. He stood on the marble floor and looked up with wonder to the men and women who were walking in a gallery round the great dome, a hundred and fifty feet above him. "How did they ever get there?" thought the child. He longed to get there too, but he thought, "It is too high, too far, for me." Then the child's father opened a door in the wall, and taking him by the hand, led him through it. The child saw some stone steps in a winding staircase. One by one he put his feet upon the steps and presently he found himself in the gallery, with the blue dome just above his head and the floor on which he had stood far below. He had come all the way step by step. So must we climb. Let Jesus take the hand and lead on step by step.

29. Christ's Intercession. HEB. vii., 25.

Among the old Greeks there was a man named Æschylus, who was condemned to death and was about being led to execution. He had a brother called Amyntas, who had gained victories for Greece, and in one battle had lost his hand. Just as Æschylus was going forth to die, Amyntas entered the court and without saying a word to the judges held up on high the arm which had no longer a hand. Then the judges remembered his services and pardoned his brother. Thus Jesus is ever holding up His wounded hands marked with the cruel nails and pleading for us.

Monthly Survey

There are nine Christian Churches in the capital of Madagascar.

The Chautauqua University has been incorporated, and Dr. Vincent is now called Chancellor.

The religious bodies expended in 1881 the sum of $139,440 for education and missions among the Indians.

Miss Clara Sands, with helpers, in a recent country trip though Japan, sold 350 copies of the Gospel in an hour and a half. More than 500 people were crowded about the sale.

Only the representations of the English Missionaries to the Malagassy Prime Minister, it is said, prevented the French Jesuits from being murdered. For this intervention the Jesuits have written a letter of gratitude.

Nearly 1,000 taxpayers in Folkestone, England, have signed a petition to the Corporation, asking them, in the interest of peace and order, to prohibit the Salvation Army processions, as they were deemed likely to cause riots.

Mr. Spurgeon, in a recent sermon, is reported to have said, "It was the glory of the Moravians that all their members were missionaries; and such ought to be the glory of every Church. Every man, woman, and child in the Church should take part in the battle for Jesus."

There is a Bible stand near the Piazzi della Signoria, in Florence, where Savonarola was burned at the stake in 1498. A resident thus writes: "The ashes of the celebrated Prior of S. Marco were thrown into the Arno, but the Word for which he and many others suffered is now being publicly sold midway between the stake and the river."

During the year 1882 the native Christians of the Savage Islands have contributed, mostly in produce, $47,287, giving 30,132 to the London Missionary Society, which has charge of that field. This forms a body of less than 6,000 adherents—a result which is rarely surpassed.

The New York *Sun* says: "The remarkable success of Ocean Grove as a summer resort is attributable in a great measure to the attraction of the camp meeting, the remarkable beauty of the locality, and the firmness of the Ocean Grove Camp Meeting Association in enforcing the laws and regulations of their charter concerning the sale of intoxicating liquors and beverages, and the suppression of amusements of a character classed as immoral by the discipline of the Methodist Episcopal Church."

The great feature of the Sing Sing Camp Meeting was the presence of at least 500 Swedes and Norwegians with their pastors. The number was kept good throughout the meeting, arrivals being equal to the departures. Not less than sixty souls were converted in their tent. Since the close of the meeting they have continued their meetings nightly in their churches, and conversions continue.

The *Tribune* makes up a "death roll" (exclusive of the loss of nearly 100,000 lives in Java) of more than 71,000 deaths, in various parts of the world in the first eight months of 1883, from "accidents, fire, and pestilence." It then says, "What a sermon upon the uncertainty and little worth of human life!" Yet this is but a small item in the whole mortuary list for the time.

The venerable missionary, Dr. Happer, figures out a steady decrease in the population of China. He says the present number of inhabitants cannot exceed 300,000,000. Chief among the causes of the diminution is opium. He believes that the population of India will soon exceed that of China, the latter ceasing to be the most populous country in the world.

The Baptist Christians in Hungary have suffered much from persecution the past year. More than 15 have been imprisoned in filthy jails for several days and nights without food. Some of them were carried a distance of 25 miles in chains, returning home sick and sore with the chafing of their fetters. In some cases the imprisonment has been repeated. Several members were seriously injured by stones thrown at them during a baptismal service at Derecske; and one opposer beat out a sister's brains with an iron pitchfork. Two policemen forcibly carried away the child of a Baptist family in order to have it christened by a priest, and the parents were fined ten shillings. In some places the houses of the brethren have been nearly demolished and rendered uninhabitable. Taxation for the support of the State Church has also pressed heavily upon the Hungarian brethren, and in some instances resulted in the seizure of their goods.

Book Department, Etc.

HOURS WITH THE BIBLE; OR, THE SCRIPTURES IN THE LIGHT OF MODERN DISCOVERY AND KNOWLEDGE. By Cunningham Geikie, D.D. Vol. I. From Creation to the Patriarchs. With Illustrations. New York: James Pott.

HOURS WITH THE BIBLE; OR, THE SCRIPTURES IN THE LIGHT OF MODERN DISCOVERY AND KNOWLEDGE. By Cunningham Geikie, D.D. Vol. II. From Moses to the Judges. With Illustrations. New York: James Pott.

HOURS WITH THE BIBLE; OR, THE SCRIPTURES IN THE LIGHT OF MODERN DISCOVERY AND KNOWLEDGE. By Cunningham Geikie, D.D. Vol. III. From Samson to Solomon. With Illustrations.

HOURS WITH THE BIBLE; OR, THE SCRIPTURES IN THE LIGHT OF MODERN DISCOVERY AND KNOWLEDGE. By Cunningham Geikie, D.D. Vol. IV. From Rhaboam to Hezekiah, with the contemporary prophets.

HOURS WITH THE BIBLE; OR, THE SCRIPTURES IN THE LIGHT OF MODERN DISCOVERY AND KNOWLEDGE. By Cunningham Geikie, D.D. Vol. V. From Menasseth to Tedekiah and contemporary prophets. With Illustrations.

These five volumes from the same pen, from the same publishing house and in the pursuit of the same object—to vindicate and illustrate God's word by the varied lights of modern research and discovery—are inexpressibly valuable to every seeker after truth, and to every one whose great question is, while walking in the domain of knowledge, "What saith the Lord?" The harvest is here gathered for the reaper, its sheaves are golden clusters of truth, and every ear is pendent with ripe and precious "seed, for the sower and bread for the eater."

MY WORK FOR GOD. By Right Rev. H. Cotterill, D.D., Bishop of Edinburgh. Cassell, Petter, Galpin & Co., London, Paris and New York.

MY SOUL. By Rev. P. B. Power, M.A. Cassell & Company (Limited), London, Paris and New York.

MY EMOTIONAL LIFE. By Rev. Geo. A. Chadwick, D.D., Prebendary of Armagh Cathedral. Cassell, Petter, Galpin & Co., London, Paris and New York.

MY GROWTH IN DIVINE LIFE. By Joseph W. Reynolds, M.A., Prebendary of St. Paul's Cathedral. Cassell, Petter, Galpin & Co., London, Paris and New York.

MY BODY. By William G. Blaikie, D.D., LL.D., New College, Edinburgh. Cassell, Petter, Galpin & Co., London, Paris and New York.

MY ASPIRATIONS. By Rev. George Matheson, D.D., Innellan. Cassell, Petter, Galpin & Co., London, Paris and New York.

MY WALK WITH GOD. By Rev. F. Montgomery, D.D., Dean of Edinburgh. Cassell & Company (Limited.)

These seven little volumes are designed for reading in "the still hour," when the spirit is turning from this world and facing upward, looking for light, strength, guidance, sympathy, satisfaction. They are full of Gospel nutriment and sweet as "honey dropping from the comb."

THOROUGH. Being an Attempt to Show the Value of Thoroughness in Several Departments of Christian Life and Practice. By Rev. Sir Emilius Bayley, Bart., B.D. New York: James Pott.

This book is true to its name. Its aim is to show to every human being the importance of digging deep, through the sand to the firm rock beneath to obtain a solid foundation for whatever kind of structure it is designed to build and in whatever sphere of life's work; and then of erecting thereon a building whose materials are tested, whose mortar is tempered, and whose plumb is true. To the young entering a business or a profession or a religious life the book is invaluable.

THE GOSPEL ACCORDING TO SATAN. By Standish Grey, M.A. New York: James Pott.

The object of this book is to tear away the veil from satan's masked designs, and to show blind eyes the gulf to which he is leading those whom he has taken captive at his will. The book exposes the fallacies of procrastination, universal salvation, scepticism, false science, etc.

THOUGHTS ON THE LORD'S PRAYER. By the Rev. Frederic Cavan Blyth, M.A., Vicar of Quatford, Salop. New York: James Pott.

Every word in the Lord's Prayer is pregnant with precious meaning. Every petition is inexhaustible, the order of the petitions and the connection of each with the rest are full of significance. The author's "thoughts" on these different phases of this divine model prayer are rich in evangelical truth and embodied in clear sententious words. They comprise also the best thoughts of many minds and many ages on this pattern prayer.